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*H. Clive Barnard*

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**WITHDRAWN**

"We live in deeds, not years; in thoughts,  
not breaths;

In feelings, not in figures on a dial."

Festus.

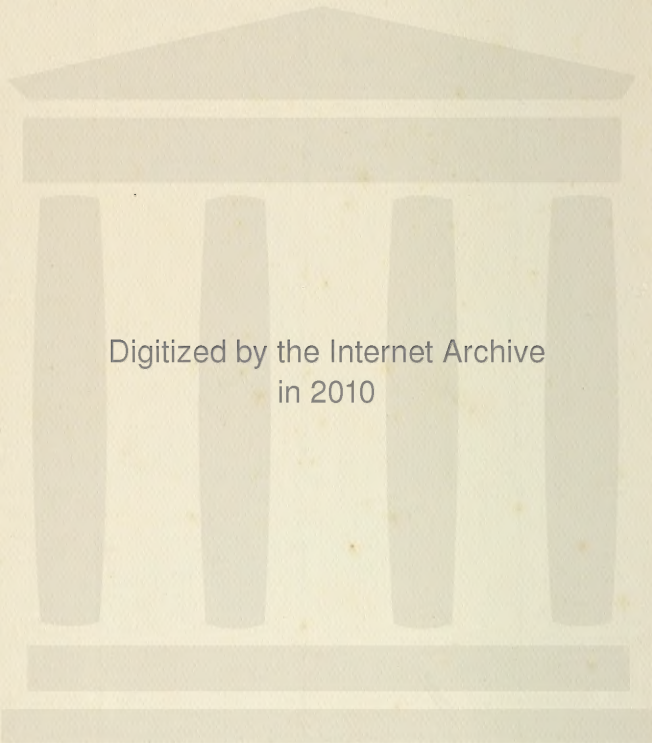
P. J. Bailey.

From Mr. Paton

June 7<sup>th</sup> 1900.

H. Clive Barnard.





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A GREEK ANTHOLOGY

. . . ΒΑΙΑ ΜΕΝ ΑΛΛΑ ΡΟΔΑ

MELEAGER

A GREEK ANTHOLOGY  
BEING PASSAGES FROM THE GREEK  
POETS CHOSEN BY E. C. MARCHANT  
OF TRINITY COLLEGE, OXFORD, AND  
PETERHOUSE, CAMBRIDGE



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## INTRODUCTION

THE making of this brief Anthology for the use of a friend beguiled some of the tedious hours of recovery from illness. No attempt was made to include even a large portion of what is best in Greek poetry. The compiler was guided in his selection by two chief considerations: the intrinsic merit of the passage and the intrinsic value of the idea handled in it. In interpreting to himself the latter consideration, he thought best to keep in mind the probable view that a cultivated modern reader would take as to what ideas are worthy of being clothed in the finest dress that genius can provide. Now much of the finest ancient poetry moves our admiration, and yet at the same time does not interest us. This happens whenever the subject handled by the poet has ceased to excite our sympathy. Of such poetry very few specimens have been admitted; and the application of the principle of exclusion has most conspicuously influenced the selection of passages from the epigrammatists and from the older poets, above all from the older lyricists. Thus Alcman is wholly passed over,\* and Alcaeus and Anacreon are not represented by their most characteristic work. The reason for this apparent neglect in the case of these masters is not that their work is inferior, as art, to the work, for example, of Solon or Theognis,

\* Except in the notes.

but merely that wine and wantonness are no longer the subjects in which men of cultivated mind find an absorbing attraction.

A more conspicuous gap needs a word of explanation. Homer is deliberately omitted, because the editor thought it idle to attempt to exhibit the great epics in selections. Homer needs to be read in quantity to be appreciated at his true worth. He is not like Milton, in whose long poems some passages tower above the level of others. Some of the battle scenes of the *Iliad*, it is true, are perfunctory; but if all the weak passages were left out, it would still be necessary to print three-quarters of the *Iliad* and the whole of the *Odyssey*.

It is not superfluous to explain why, in a collection so meagre, a relatively large space is devoted to the lyrical poetry of Euripides. The ancients, it is true, gave the first place among lyric poets to Pindar; and from their point of view they were doubtless right. But they judged of the merits of lyric poetry according to the measure of its adaptability to the music to which it belonged. Music and verse were inseparable, for the words were not meant to be read, but to be sung. Now we do not judge Greek poetry, or perhaps any poetry, in this light nowadays. We admire *Samson Agonistes* and *Blest Pair of Sirens* without any reference to Handel and Dr. Parry. The ancients, however, were concerned with the question, "How far does the poem justify its name of Ode?" in other words, "Is the poem a good *libretto*?" And, being concerned with this question, they decided without hesitation that Pindar was the finest librettist that even Greece produced. But if we approach the problem of pre-eminence with unprejudiced minds,



judging, as we are bound to do, of the poetry as poetry alone, we shall perhaps say that Pindar must share his throne with others—with Simonides, for example, and with Euripides. It would be absurd to maintain that either Simonides or Euripides has surpassed Pindar in style. As a stylist, Pindar is surpassed by no artist; but in thought he is inferior to many. Compared even with his contemporary, he seems archaic, and lacking in subtlety; but compared with Euripides, he is a barbarian. Consider, for example, what Pindar has to say of the battle of Cumae (p. 55) as compared with the Encomium on Thermopylae (p. 35), and the exquisite Lament over Troy (p. 96).

As a lyrist, Euripides has scarcely received his due from the critics. But it is in lyrical poetry that he excels. It may be true, though too much has been made of it, that his dialogue is insipid. The fact is, that Euripides was not, in the strictest sense of the term, a dramatist. He was not the man to satisfy the requirements of an Aristotle. Euripides shows his strength not in the construction, not even in the dialogue, of a play; it is in the presentation of separate detached scenes that his strength lies. His strongest scenes often hang but loosely together.

This peculiarity has been pointed out in the case of certain of his plays, notably in the case of the *Phoenissae* and the *Troades*. But it is time the truth were recognised that by comparing him with Aeschylus, that master of dramatic construction, Aristophanes was doing a great injustice to an artist of a wholly different order of genius. Now the scenes of Euripides are divided by lyrical poems of extraordinary beauty. It would be unjust to claim for him that he has surpassed the highest flights of Sophocles

or of Aristophanes in this branch ; but for sheer beauty and for the qualities that modern readers have come to look for in poetry Euripides is unsurpassed even by those great masters. His lyrics swarm with lines that haunt one's memory, such as :

*"Ιλιον, "Ιλιον ἐκπέρσων πόλιν ἀμετέραν.*

But it is unjust to select them, for the excellence of his odes lies rather—as of course it should do—in the skill with which he elaborates a single idea than in the separate lines, beautiful as they are.

In a collection extending to but one hundred and fifty pages, even making allowance for the principles of the selection, every reader will miss some favourite poem. In the case of the more voluminous authors, only specimens of their best work are given ; but in the case of the epigrammatists, a further restriction greatly limited the choice. No epigram, however celebrated, has been inserted unless it can claim to be an "expression of the imagination," as well as the mere expression in verse form of a fact. Thus, for example, the well-known epigram of Posidippus (250 B.C.), beginning :

*Ποίην τις βίοτοιο τάμη τρίβον; εἰν ἀγορῇ μὲν  
νείκεα καὶ χαλεπαὶ πρήξεις,*

is nothing more than versification, neat and finished no doubt, of a very commonplace thought. Indeed, the difference between ingenious versification and true poetry might be well illustrated from a comparison of this original with Lord Bacon's noble imitation of it, in which all that

is cheap in the Greek lines becomes of value by the use of the fancy :

“The World’s a bubble, and the life of Man  
Less than a span.”

As then every epigram that is in even the second rank has been excluded, it will occasion no surprise that the latest epigrammatist who is represented is Meleager (90 B.C.), the justly honoured editor of the *Garland* which is the basis of the Greek anthology. An admirable account of this very un-Greek poet is to be found in Mr. J. W. Mackail’s *Select Epigrams*. As for the last piece in the book, whatever may be said against the *technique* of Musaeus, grammarian and poet, few will deny that the scene given from *Hero and Leander* is true poetry. For information about the poem, the reader may consult J. A. Symonds’ *Greek Poets*.

It is worth while to recur for a moment to the fact, already remarked upon, that Greek lyric poetry was written for *performance*, not for reading. The poet had to seek for broad contrasts of light and shade ; he had to illustrate some one great idea by means of music and words appropriate thereto. His choristers had literally to sing, and even to dance, an Olympic Victory or “The Humiliation of Greatness,” or what not. Now it is manifest that the Greek had a great advantage over the modern poet in this matter, because he had ready to hand the copious mythology of his nation. Any great fundamental idea could at once be illustrated from, say, the story of Troy or the lives of the Heroes. Our modern writers for music are in a far inferior position, for nobody in England knows or cares anything about the mythology of the people, and in America there



is nothing to draw upon except the tales of the Pilgrim Fathers. The result is doubly unfortunate. On the one hand, we are apt to forget what is the place of mythology in Greek lyric poetry, and consequently to fail in our attempt to appreciate Greek lyrics; and, secondly, we tolerate the most inappropriate writing for choral music in our own language. Indeed, it seems at present that the few artists, whether in England or in America, who attempt to write a choral ode on true principles, have to take up the cudgels in self-defence. If only our scholars read the Greek lyrics intelligently, we should never have had such librettos as were supplied, for example, to Handel; and it is not impossible that English choral music would itself be in a more flourishing condition than it is. Had the lesson been learned aright, the legends of our own peoples would not still be cultivated only as a rare exotic by the English-speaking nations.

One cardinal point of contrast between Greek and English poetry deserves a reference. Everyone knows that the Greeks scanned by quantity or length of syllable, not by accent. This holds good not merely for Greek poetry, but equally for Greek music, and even for Greek prose. It is therefore manifest that the accent in Greek, whatever was its nature, was non-essential, and cannot have been a stress accent in our sense. It is quite possible that the Greeks read their verse in one way and scanned it in another, just as Milton did with his verse; but the difference between reading and scanning, if it existed, cannot have been considerable; otherwise Demosthenes and Isocrates could not have developed their theories of prose rhythm by taking account only of longs and shorts.

We, on the contrary, when we pronounce English, hear the stress accent more prominent than the long syllables.\* Consequently English has to be scanned according to accent. The Greeks could allow almost any number of unaccented syllables to follow one another (the grave "accent," be it remembered, does not count), and the general effect must have been more nearly analogous to French than to English. Anyone who knows the difference between the English and French pronunciation of such a word as *Lysistrata* will appreciate this. And from this cardinal distinction between English and Greek prosody it arises that the modern attempts to restore true Greek pronunciation among English students are entirely futile. We might get every letter right ; but we could not possibly pronounce by *longs* and *shorts* and a pitch accent.

It remains only to add that the epigrams appended in many cases to the poet's name are those that embody some fine piece of literary criticism ; as, for example, Πιερικὴ σάλπιγξ describes in two words the precise quality of Pindar. In every case the lines, though printed in small type, merit close attention. Versions of several of them are to be found in Symonds.

\* It has been recently proposed to write classical metres in English on the principle of the ancients.





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# A GREEK ANTHOLOGY

ANON.

## I.

BACCHUS AND THE PIRATES

Ἄμφι Διώνυσον, Σεμέλης ἐρικυδέος υἱόν,  
μνήσομαι, ὥς ἐφάνη παρὰ θῖν' ἄλός ἀτρυγέτοιο  
ἀκτῇ ἐπὶ προβλήτι, νεηνίῃ ἀνδρὶ ἐοικώς  
πρωθήβῃ· καλαὶ δὲ περισσεύοντο ἔθειραι  
κυνάεαι, φᾶρος δὲ περὶ στιβαροῖς ἔχεν ὥμοις 5  
πορφύρεον. τάχα δ' ἄνδρες εὐσσέλμου ἐπὶ νηὸς  
λήϊσταὶ προγένοντο θοῶς ἐπὶ οἴνοπα πόντον,  
Τυρσηνοί· τοὺς δ' ἤγε κακὸς μ῀ρος· οἱ δὲ ἰδόντες  
νεῦσαν ἐς ἀλλήλους, τάχα δ' ἔκθορον· αἶψα δ' ἐλόντες  
εἶσαν ἐπὶ σφετέρῃς νηὸς κεχαρημένοι ἦτορ— 10  
υἱὸν γάρ μιν ἔφαντο διοτρεφέων βασιλῶν  
εἶναι—καὶ δεσμοῖς ἔθελον δεῖν ἀργαλείοισι.  
τὸν δ' οὐκ ἴσχανε δεσμά, λύγοι δ' ἀπὸ τηλόσε πίπτον  
χειρῶν ἠδὲ ποδῶν· ὁ δὲ μειδιάων ἐκάθητο  
ὄμμασι κυανέοισι, κυβερνήτης δὲ νοήσας 15  
αὐτίκα οἷς ἐτάροισιν ἐκέκλετο φώνησέν τε·  
Δαιμόνιοι, τίνα τόνδε θεὸν δεσμεύεθ' ἐλόντες  
καρτερόν; οὐδὲ φέρειν δύναταί μιν νηῦς εὐεργής.

- ἢ γὰρ Ζεὺς οὐδὲ γ' ἐστὶν ἢ ἀργυρότοξος Ἀπόλλων  
 20 ἢ Ἐ Ποσειδάων, ἐπεὶ οὐ θνητοῖσι βροτοῖσιν  
 εἴκελος, ἀλλὰ θεοῖς, οἳ Ὀλύμπια δώματ' ἔχουσιν.  
 ἀλλ' ἄγετ' αὐτὸν ἀφῶμεν ἐπ' ἠπείροιο μελαίνης  
 αὐτίκα, μηδ' ἐπὶ χεῖρας ἰάλλετε, μὴ τι χολωθείς  
 ὄρση ἀργαλέους τ' ἀνέμους καὶ λαίλαπα πολλήν.  
 25 ὦς φάτο, τὸν δ' ἀρχὸς στυγερῷ ἠνίπατε μύθῳ·  
 Δαιμόνι, οὔρον ὄρα, ἅμα δ' ἰστίον ἔλκεο νηὸς  
 σύμπανθ' ὅπλα λαβών· ὁδὲ δ' αὖτ' ἀνδρεσσι μελήσει.  
 ἔλπομαι, ἢ Αἴγυπτον ἀφίξεται ἢ ὅ γε Κύπρον  
 ἢ ἐς Ὑπερβορέους ἢ ἐκαστέρῳ· ἐς δὲ τελευτήν  
 30 ἔκ ποτ' ἐρεῖ αὐτοῦ τε φίλους καὶ κτήματα πάντα  
 οὓς τε κασιγνήτους, ἐπεὶ ἡμῖν ἔμβαλε δαίμων.  
 ὦς εἰπὼν ἰστόν τε καὶ ἰστίον ἔλκετο νηὸς.  
 ἔμπνευσεν δ' ἄνεμος μέσον ἰστίον· ἀμφὶ δ' ἄρ' ὅπλα  
 καττάνυσαν. τάχα δέ σφιν ἐφαίνετο θαυματὰ ἔργα.  
 35 οἶνος μὲν πρῶτιστα θοὴν ἀνὰ νῆα μέλαιναν  
 ἠδύποτος κελάρυξ' εὐώδης, ὥρνυτο δ' ὁδμή  
 ἀμβροσίῃ· ναύτας δὲ τάφος λάβε πάντας ἰδόντας.  
 αὐτίκα δ' ἀκρότατον παρὰ ἰστίον ἐξετανύσθη  
 ἄμπελος ἔνθα καὶ ἔνθα, κατεκρημνῶντο δὲ πολλοὶ  
 40 βότρυες· ἀμφ' ἰστόν δὲ μέλας εἰλίσσετο κισσός  
 ἄνθεσι τηλεθάων, χαρίεις δ' ἐπὶ καρπὸς ὀρώρει·  
 πάντες δὲ σκαλμοὶ στεφάνους ἔχον. οἳ δὲ ἰδόντες  
 νῆα σύδην τότ' ἔπειτα κυβερνήτην ἐκέλευον  
 γῇ πελάαν. ὁ δ' ἄρα σφι λέων γένετ' ἔνδοθι νηὸς  
 45 δεινὸς ἐπ' ἀκροτάτης, μέγα δ' ἔβραχεν· ἐν δ' ἄρα μέσση  
 ἄρκτον ἐποίησεν λασιαύχενά, σήματα φαίνων·  
 ἂν δ' ἔσθῃ μεμανῖα, λέων δ' ἐπὶ σέλματος ἄκρου  
 δεινὸν ὑπόδρα ἰδών. οἳ δ' εἰς πρύμνην ἐφόβηθεν,  
 ἀμφὶ κυβερνήτην δὲ σαόφρονα θυμὸν ἔχοντα  
 50 ἔσταν ἄρ' ἐκπληγέντες· ὁ δ' ἐξαπίνης ἐπορούσας

ἀρχὸν ἔλ', οἱ δὲ θύραζε, κακὸν μόνον ἐξαλύνοντες,  
 πάντες ὁμῶς πῆδησαν, ἐπεὶ ἴδον, εἰς ἅλα δῖαν,  
 δελφῖνες δ' ἐγένοντο· κυβερνήτην δ' ἐλείπας  
 ἔσχεθε καὶ μιν ἔθηκε πανόλβιον εἶπε τε μῦθον·

Θάρσει, δῖε, \* μάκαρ, τῷ ἐμῷ κεχαρισμένε θυμῷ· 55  
 εἰμὶ δ' ἐγὼ Διόνυσος ἐρίβρομος, ὃν τέκε μήτηρ  
 Καδμηΐς Σεμέλη Διὸς ἐν φιλότῃτι μιγείσα.

Χαῖρε, τέκος Σεμέλης εὐώπιδος· οὐδέ πη ἔστι  
 σείό γε ληθόμενον γλυκερὴν κοσμήσαι ἁοιδῇν.

*Homeric Hymn, vii.*

## HESIOD

Ἄσκη μὲν πατρίς πολυλήϊος, ἀλλὰ θανόντος  
ὅστέα πληξίππων γῇ Μινυῶν κατέχει  
Ἑσιόδου, τοῦ πλεῖστον ἐν ἀνθρώποις κλέος ἐστίν,  
ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.

MNASALCAS OF SICYON, *circa* 250 B.C.

### II.

#### Πανδώρα.

- Κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.  
ῥηϊδίως γάρ κεν καὶ ἐπ' ἡματι ἐργάσσαιτο,  
ὥστε σέ κ' εἰς ἐνιαυτὸν ἔχειν καὶ ἀεργὸν εὐόντα·  
αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο,  
5 ἔργα βοῶν δ' ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν.  
ἀλλὰ Ζεὺς ἔκρυψε χολωσάμενος φρεσὶν ἡσιν,  
ὅττι μιν ἐξαπάτησε Προμηθεὺς ἀγκυλομήτης·  
τοῦνεκ' ἄρ' ἀνθρώποισιν ἐμήσατο κήδεα λυγρά.  
κρύψε δὲ πῦρ· τὸ μὲν αὖτις εὖς παῖς Ἰαπετοῖο  
10 ἔκλεψ' ἀνθρώποισι Διὸς πάρα μητιόεντος  
ἐν κοίλῳ νάρθηκι, λαθὼν Δία τερπικέρανον.  
τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεὺς·  
Ἰαπετιονίδη, πάντων πέρι μήδεα εἰδώς,  
χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἡπεροπεύσας,  
15 σοί τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἐσσομένοισι.  
τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακόν, ᾧ κεν ἅπαντες  
τέρπωνται κατὰ θυμὸν ἐὼν κακὸν ἀμφαγαπῶντες.  
Ὡς ἔφατ', ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε θεῶν τε·  
αὐτίκα δ' ἐκ γαίης πλάσσε κλυτὸς Ἀμφιγυήεις  
20 παρθένῳ αἰδοίῃ ἵκελον Κρονίδεω διὰ βουλᾶς.



ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη,  
 ἀμφὶ δέ οἱ Χάριτές τε θεαὶ καὶ πότνια Πειθώ  
 ὄρμους χρυσείουσ' ἔθεσαν χροῖ', ἀμφὶ δὲ τήν γε  
 ὦραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσι.  
 ἐν δ' ἄρα οἱ στήθεσσι διάκτορος Ἀργειφόντης 25  
 ψεύδεά θ' αἰμυλίους τε λόγους καὶ ἐπὶ κλοπον ἦθος  
 τεύξε Διὸς βουλῇσι βαρυκτύπου, ἐν δ' ἄρα φωνήν  
 θῆκε θεῶν κῆρυξ· ὀνόμηνε δὲ τήνδε γυναῖκα  
 Πανδώρην, ὅτι πάντες Ὀλύμπια δώματ' ἔχοντες  
 δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφειστῆσιν. 30  
 αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον ἐξετέλεσεν,  
 εἰς Ἐπιμηθέα πέμπε πατὴρ κλυτὸν Ἀργειφόντην  
 δῶρον ἄγοντα θεῶν, ταχὺν ἄγγελον· οὐδ' Ἐπιμηθεὺς  
 ἐφράσαθ', ὥς οἱ ἔειπε Προμηθεὺς μὴ ποτε δῶρον  
 δέξασθαι παρ Ζηνὸς Ὀλυμπίου, ἀλλ' ἀποπέμπειν 35  
 ἐξοπίσω, μὴ πού τι κακὸν θνητοῖσι γένηται.  
 αὐτὰρ ὁ δεξάμενος, ὅτε δὴ κακὸν εἶχ', ἐνόησε.

Πρὶν μὲν γὰρ ζῶεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων  
 νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοιο  
 νούσων τ' ἀργαλέων, αἳ τ' ἀνδράσι κῆρας ἔδωκαν. 40  
 ἀλλὰ γυνὴ χεῖρεσσι πίθου μέγα πῶμ' ἀφελούσα  
 ἐσκέδασ'· ἀνθρώποισι δ' ἐμήσατο κήδεα λυγρά.  
 μούνη δ' αὐτόθι Ἑλπίς ἐν ἀρρήκτοισι δόμοισιν  
 ἔνδον ἔμιμνε πίθου ὑπὸ χεῖλεσιν, οὐδὲ θύραζε  
 ἐξέπτῃ· πρόσθεν γὰρ ἐπέμβαλε πῶμα πίθιοιο 45  
 αἰγίοχου βουλῇσι Διὸς νεφεληγερέταο·  
 ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται.  
 πλεῖη μὲν γὰρ γαῖα κακῶν, πλεῖη δὲ θάλασσα·  
 νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἢ δ' ἐπὶ νυκτί  
 αὐτόματοι φοιτῶσι, κακὰ θνητοῖσι φέρουσai 50  
 σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεὺς.

## III.

## Γένη ἀνθρώπων.

- Χρύσειον μὲν πρότιστα γένος μερόπων ἀνθρώπων  
 ἀθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες.  
 οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανῷ ἐμβασίλευεν·  
 ὥστε θεοὶ δ' ἔζων, ἀκηδέα θυμὸν ἔχοντες,  
 5 νόσφιν ἄτερ τε πόνων καὶ οἰζύος· οὐδέ τι δειλὸν  
 γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι  
 τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων·  
 θηῆσκον δ' ὥς ὕπνῳ δεδμημένοι. ἐσθλὰ δὲ πάντα  
 τοῖσιν ἔην· καρπὸν δ' ἔφερε ξείδωρος ἄρουρα  
 10 αὐτομάτη, πολλόν τε καὶ ἄφθονον· οἱ δ' ἐθελημοί,  
 ἥσυχοι ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν.  
 αὐτὰρ ἐπειδὴ τοῦτο γένος κατὰ γαῖα κάλυψεν,  
 τοὶ μὲν δαίμονές εἰσι Διὸς μεγάλου διὰ βουλὰς  
 ἐσθλοὶ ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων,  
 15 πλουτοδόται· καὶ τοῦτο γέρας βασιλῆϊον ἔσχον.
- Δεύτερον αὖτε γένος πολὺ χειρότερον μετόπισθεν  
 ἀργύρεον ποίησαν Ὀλύμπια δώματ' ἔχοντες,  
 χρυσέῳ οὔτε φυὴν ἐναλίγκιον οὔτε νόημα.  
 ἀλλ' ἑκατὸν μὲν παῖς ἔτεα παρὰ μητέρι κεδνῇ  
 20 ἐτρέφετ' ἀτάλλων, μέγα νήπιος, ᾧ ἐνὶ οἴκῳ·  
 ἀλλ' ὅτ' ἀνηβήσειε καὶ ἥβης μέτρον ἴκοιτο,  
 παυρίδιον ζώεσκον ἐπὶ χρόνον, ἄλγε' ἔχοντες  
 ἀφραδίης· ὕβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο  
 ἀλλήλων ἀπέχειν, οὐδ' ἀθανάτους θεραπεύειν  
 25 ἤθελον οὐδ' ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς,  
 ἢ θέμις ἀνθρώποισι κατ' ἤθεα. τοὺς μὲν ἔπειτα

Ζεὺς Κρονίδης ἔκρυψε χολούμενος, οὐνεκα τιμᾶς  
 οὐκ ἐοίδουν μακάρεσσι θεοῖς, οἳ Ὀλυμπον ἔχουσιν.  
 αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψε,  
 τοὶ μὲν ὑποχθόνιοι μάκαρες θνητοὶ καλέονται 30  
 δεύτεροι, ἀλλ' ἔμπης τιμὴ καὶ τοῖσιν ὀπηδεῖ.

Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων  
 χάλκειον ποίησ', οὐκ ἀργυρέῳ οὐδὲν ὁμοῖον,  
 ἐκ μελιᾶν, δεινὸν τε καὶ ὄβριμον, οἷσιν Ἄρης  
 ἔργ' ἔμελε στονόεντα καὶ ὕβριες· οὐδέ τι σίτον 35  
 ἥσθιον, ἀλλ' ἀδάμαντος ἔχον κρατερόφρονα θυμὸν  
 ἄπλαστοι· μεγάλη δὲ βίη καὶ χεῖρες ἄαπτοι  
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.  
 τοῖς δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δέ τε οἶκοι,  
 χαλκῷ δ' εἰργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος. 40  
 καὶ τοὶ μὲν χεῖρεσσιν ὑπο σφετέρῃσι δαμέντες  
 βῆσαν ἐς εὐρώεντα δόμον κρυεροῦ Ἀΐδαο,  
 νώνυμοι· θάνατος δὲ καὶ ἐκπάγλους περ ἑόντας  
 εἶλε μέλας, λαμπρὸν δ' ἔλιπον φάος ἡελίοιο.

Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, 45  
 αὐτὶς ἔτ' ἄλλο τέταρτον ἐπὶ χθονὶ πουλυβοτείρῃ  
 Ζεὺς Κρονίδης ποίησε, δικαιότερον καὶ ἄρειον,  
 ἀνδρῶν ἡρώων θεῖον γένος, οἳ καλέονται  
 ἡμίθεοι προτέρῃ γενεῇ κατ' ἀπείρονα γαῖαν.  
 καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ, 50  
 τοὺς μὲν ἐφ' ἑπταπύλῳ Θήβῃ, Καδμηΐδι γαίῃ,  
 ὤλεσε μαρναμένους μῆλων ἔνεκ' Οἰδιπόδαο,  
 τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης  
 ἐς Τροίην ἀγαγὼν Ἑλένης ἔνεκ' ἠὲ κόμοιο·  
 ἐνθ' ἦτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε. 55  
 τοῖς δὲ δίχ' ἀνθρώπων βίοτον καὶ ἦθε' ὀπάσσας  
 Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης·  
 καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες

- ἐν μακάρων νήσοισι παρ' Ὀκεανὸν βαθυδίνην,  
 60 ὄλβιοι ἥρωες, τοῖσιν μελιθδεά καρπὸν  
 τρὶς ἔτεος θάλλοντα φέρει ξειδωρος ἄρουρα.  
 Μηκέτ' ἔπειτ' ὥφειλον ἐγὼ πέμπτοισι μετεῖναι  
 ἀνδράσιν, ἀλλ' ἢ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι.  
 νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον, οὐδέ ποτ' ἡμαρ  
 65 παύσονται καμάτου καὶ οἰζύος οὐδέ τι νύκτωρ  
 φθειρόμενοι· χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας.  
 οὐδὲ πατήρ παιδεσσιν ὁμοίους οὐδέ τι παῖδες,  
 οὐδὲ ξείνος ξεινοδόκῳ καὶ ἐταῖρος ἐταίρῳ,  
 οὐδὲ κασίγνητος φίλος ἔσσεται, ὥς τὸ πάρος περ.  
 70 αἶψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας·  
 μέμψονται δ' ἄρα τοὺς χαλεποῖς βάζοντε ἔπεσσι,  
 σχέτλιοι, οὐδὲ θεῶν ὅπιν εἰδότες· οὐδέ κεν οἱ γε  
 γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν,  
 χειροδίκαι· ἕτερος δ' ἑτέρου πόλιν ἐξαλαπάξει.  
 75 οὐδέ τις εὐόρκον χάρις ἔσσεται οὔτε δικαῖον  
 οὔτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ ὕβριν  
 ἀνέρα τιμήσουσι· δίκη δ' ἐν χερσὶ καὶ αἰδώς  
 οὐκ ἔσται· βλάβῃ δ' ὁ κακὸς τὸν ἀρεῖονα φῶτα  
 μύθοισι σκολιοῖς ἐνέπων, ἐπὶ δ' ὄρκον ὁμείται.  
 80 ξῆλος δ' ἀνθρώποισιν οἰζυροῖσιν ἅπασιν  
 δυσκέλαδος, κακόχαρτος ὁμαρτήσῃ, στυγερώπης.  
 καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυοδείης  
 λευκοῖσιν φαρέεσσι καλυψαμένῳ χροά καλόν  
 ἀθανάτων μετὰ φύλον ἔτον προλιπόντ' ἀνθρώπους  
 85 Διδῶς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ  
 θνητοῖς ἀνθρώποισι· κακοῦ δ' οὐκ ἔσσεται ἀλκή.



## IV.

## Τιτανομαχία.

Ὀβριάρεω δ' ὡς πρῶτα πατήρ ὠδύσσατο θυμῷ  
 Κόττῳ τ' ἠδὲ Γύῃ, δῆσε κρατερῷ ἐνὶ δεσμῷ,  
 ἡγορέην ὑπέροπλον ἀγώμενος ἠδὲ καὶ εἶδος  
 καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης,  
 ἐνθ' οἳ γ' ἄλγε' ἔχοντες ὑπὸ χθονὶ ναιετάοντες 5  
 εἶατ' ἐπ' ἐσχατιῇ, μεγάλης ἐν πείρασι γαίης,  
 δηθὰ μάλ', ἀχνύμενοι, κραδίῃ μέγα πένθος ἔχοντες.  
 ἀλλὰ σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 οὓς τέκεν ἡΰκομος Ῥεῖη Κρόνου ἐν φιλότῃτι,  
 Γαίης φραδμοσύνησιν ἀνήγαγον ἐς φάος αὔτις· 10  
 αὐτὴ γάρ σφιν ἅπαντα διηνεκέως κατέλεξε,  
 σὺν κείνοις νίκην τε καὶ ἀγλαὸν εὖχος ἀρέσθαι.  
 δηρὸν γὰρ μάρναντο, πόνον θυμαλγέ' ἔχοντες,  
 Τιτῆνες τε θεοὶ καὶ ὅσοι Κρόνον ἐξεγένοντο  
 ἀντίον ἀλλήλοισι διὰ κρατερὰς ὑσμίνας, 15  
 οἳ μὲν ἀφ' ὑψηλῆς Ὀθρυος Τιτῆνες ἀγαυοί,  
 οἳ δ' ἄρ' ἀπ' Οὐλύμποιο θεοὶ δωτῆρες ἑάων,  
 οὓς τέκεν ἡΰκομος Ῥεῖη Κρόνῳ εὐνηθεῖσα.  
 οἳ ῥα τότε ἀλλήλοισι, πόνον θυμαλγέ' ἔχοντες,  
 συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτούς· 20  
 οὐδέ τις ἦν ἔριδος χαλεπῆς λύσις οὐδὲ τελευτὴ  
 οὐδετέροις, ἴσον δὲ τέλος τέτατο πτολέμοιο.  
 ἀλλ' ὅτε δὴ \* Κρονίδης σφι παρέσχεθεν ἄρματα πάντα,  
 νέκταρ τ' ἀμβροσίην τε, τὰ περ θεοὶ αὐτοῖς ἔδουσι,  
 πάντων ἐν στήθεσσι ἀέξετο θυμὸς ἀγῆνωρ. 25  
 δὴ τότε τοῖς μετέειπε πατήρ ἀνδρῶν τε θεῶν τε·

Κέκλυτέ μεν, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα,  
 ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ἦδη γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι  
 30 νίκης καὶ κράτεος πέρι μαρνάμεθ' ἡματα πάντα  
 Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐκγενόμεσθα.  
 ὑμεῖς δὲ μεγάλην τε βίην καὶ χεῖρας ἀάπτους  
 φαίνετε Τιτῆνεςσιν ἐναντίον ἐν δαῖ λυγρῇ,  
 μνησάμενοι φιλότητος ἐνέεος, ὅσσα παθόντες  
 35 ἐς φάος ἄψ' ἀφίκεσθε δυσηλεγέος ἀπὸ δεσμοῦ  
 ἡμετέρας διὰ βουλὰς ὑπὸ ζόφου ἡερόεντος.  
 Ὡς φάτο, τὸν δ' ἐξαῦτις ἀμείβετο Κόττος ἀμύμων·  
 Δαιμόνι', οὐκ ἀδάητα πιφάύσκεαι, ἀλλὰ καὶ αὐτοὶ  
 ἴδμεν, ὅ τοι περὶ μὲν πραπίδες, περὶ δ' ἐστὶ νόημα,  
 40 ἀλκτῆρ δ' ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο·  
 σῆσι δ' ἐπιφροσύνησιν ὑπὸ ζόφου ἡερόεντος  
 ἄψορρον δεῦρ' αὖτις ἀμειλίκτων ἀπὸ δεσμῶν  
 ἡλύθομεν, Κρόνου υἱὲ ἄναξ, ἀνάελπτα παθόντες.  
 τῷ καὶ νῦν ἀτενεῖ τε νόῳ καὶ ἐπίφρονι βουλῇ  
 45 ῥυσόμεθα κράτος ὑμὸν ἐν αἰνῇ δηϊότητι,  
 μαρνάμενοι Τιτῆσιν ἀνὰ κρατεράς ὑσμίνας.  
 Ὡς φάτ'· ἐπῆνησαν δὲ θεοί, δωτῆρες ἐάων,  
 μῦθον ἀκούσαντες· πολέμου δ' ἐλιλαίετο θυμὸς  
 μᾶλλον ἔτ' ἢ τὸ πάροιθε· μάχην δ' ἀμέγαρτον ἔγειραν  
 50 πάντες, θήλειαί τε καὶ ἄρσενες, ἡματι κείνῳ,  
 οὓς τε Ζεὺς Ἐρέβεςφιν ὑπὸ χθονὸς ἦκε φώωσδε,  
 δεινοὶ τε κρατεροὶ τε, βίην ὑπέροπλον ἔχοντες·  
 τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὥμων αἴσسونτο  
 πᾶσιν ὁμῶς, κεφαλαὶ δὲ ἐκάστω πεντήκοντα  
 55 ἐξ ὥμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.  
 οἱ τότε Τιτῆνεςσι κατέσταθεν ἐν δαῖ λυγρῇ,  
 πέτρας ἡλιβάτους στιβαρῆς ἐν χερσὶν ἔχοντες.  
 Τιτῆνες δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας

προφρονέως, χειρῶν τε βίης θ' ἅμα ἔργον ἔφαινον  
 ἀμφοτέρω. δεινὸν δὲ περίαχε πόντος ἀπείρων, 60  
 γῇ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρύς  
 σειόμενος, πεδόθεν δ' ἐτινάσσετο μακρὸς Ὀλυμπος  
 ῥιπῇ ὑπ' ἀθανάτων, ἔνοσις δ' ἴκανε βαρεῖα  
 Τάρταρον ἡερόεντα ἱποδῶν αἰπεῖά τ' ἰωή  
 ἀσπέτου ἰωχοῖο βολάων τε κρατεράων· 65  
 ὥς ἄρ' ἐπ' ἀλλήλοις ἴεσαν βέλεα στονόμεντα.  
 φωνὴ δ' ἀμφοτέρων ἴκετ' οὐρανὸν ἀστερόεντα  
 κεκλομένων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.

οὐδ' ἄρ' ἔτι Ζεὺς ἴσχεν ἐὼν μένος, ἀλλὰ νῦ τοῦ γε  
 εἶθαρ μὲν μένεος πλῆντο φρένες, ἐκ δέ τε πᾶσαν 70  
 φαίνει βίην· ἄμυδις δ' ἄρ' ἀπ' οὐρανοῦ ἡδ' ἀπ' Ὀλύμπου  
 ἀστράπτων ἔστειχε συνωχадόν· οἱ δὲ κεραυνοὶ  
 ἴκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο  
 χειρὸς ἀπο στιβαρῆς, ἱερὴν φλόγα εἰλυφόωντες,  
 ταρφέες. ἀμφὶ δὲ γαῖα φερέσβιος ἐσμαράγιζεν 75  
 καιομένη, λάκε δ' ἀμφὶ περὶ μεγάλ' ἄσπετος ὕλη·  
 ἔξεε δὲ χθὼν πᾶσα καὶ Ὠκεανοῖο ῥέεθρα  
 πόντος τ' ἀτρύγετος· τοὺς δ' ἄμφεπε θερμὸς αὐτμῇ  
 Τιτῆνας χθονίους· φλόξ δ' ἡέρα διαν ἴκανε  
 ἄσπετος, ὅσσε δ' ἤμερδε καὶ ἰφθίμων περ ἐόντων 80  
 αὐγὴ μαρμαίρουσα κεραυνοῦ τε στεροπῆς τε.  
 καῦμα δὲ θεσπέσιον κάτεχεν Χάος· εἴσατο δ' ἅντα  
 ὀφθαλμοῖσιν ἰδεῖν ἡδ' οὔασιν ὅσσαν ἀκοῦσαι  
 αὐτῶς, ὥς ὅτε Γαῖα καὶ Οὐρανὸς εὐρύς ὑπερθεν  
 πύλνατο· τοῖος γάρ κε μέγιστος δοῦπος ὀρώρει 85  
 τῆς μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξεριπόντος·  
 τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων.  
 σὺν δ' ἄνεμοι ἐνόσιν τε κόνιν τ' ἄμυδις σφαράγιζον  
 ἐς μέσον ἀμφοτέρων· ὄτοβος δ' ἀπλητος ὀρώρει  
 σμερδαλέης ἔριδος, κάρτος δ' ἀνεφαίνετο ἔργων. 90

ἐκλίνθη δὲ μάχη· πρὶν δ' ἀλλήλοισι ἐπέχοντες  
 ἐμμενέως ἐμάχοντο διὰ κρατερὰς ὑσμίνας.  
 οἱ δ' ἄρ' ἐνὶ πρῶτοισι μάχην ὀριμεῖαν ἔγειραν,  
 Κόττος τ' Ὀβριάρεός τε Γύης τ' ἄατος πολέμοιο,  
 95 οἳ ῥα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν  
 πέμπον ἐπασσυντέρας, κατὰ δ' ἐσκίασαν βελέεσσι  
 Τιτῆνας· καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης  
 πέμψαν καὶ δεσμοῖσιν ἐν ἀργαλέοισιν ἔδησαν,  
 νικήσαντες χερσὶν ὑπερθύμους περ ἑόντας,  
 100 τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·  
 ἴσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἡερόεντα.  
 τὸν πέρι χάλκεον ἔρκος ἐλήλαται· ἀμφὶ δέ μιν νύξ  
 τριστοιχειὲς κέχυται περὶ δειρήν, αὐτὰρ ὑπερθεῖν  
 γῆς ῥίξαι πεφύασι καὶ ἀτρυγέτοιο θαλάσσης.  
 105 ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἡερόεντι  
 κεκρύφαται βουλῇσι Διὸς νεφεληγερέταο.  
 τοῖς οὐκ ἐξίτὸν ἐστί, πύλας δ' ἐπέθηκε Ποσειδῶν  
 χαλκείας, τείχος δὲ περοίχεται ἀμφοτέρωθεν.  
 ἔνθα Γύης Κόττος τε καὶ Ὀβριάρεως μεγάθυμος  
 110 ναίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο.

*Theog.*, 617-735.

## V.

Χερσί γε μὲν σάκος εἶλε παναίολον, οὐδέ τις αὐτὸ  
 οὔτ' ἔρρηξε βαλὼν οὔτ' ἔθλασε, θαῦμα ἰδέσθαι.  
 πᾶν μὲν γὰρ κύκλῳ κυανῷ λευκῷ τ' ἐλέφαντι  
 ἠλέκτρῳ θ' ὑπολαμπές ἔην, χρυσῷ τε φαεινῷ.  
 ἐν μέσσω δὲ δράκοντος ἔην φόβος οὔτι φατειός, 5  
 ἔμπαλιν ὅσσοισιν πυρὶ λαμπομένοισι δεδορκώς·  
 τοῦ καὶ ὀδόντων μὲν πλήτο στόμα λευκὰ θεόντων,  
 δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου  
 δεινὴ ἔρις πεπότητο κορύσσουσα κλόνον ἀνδρῶν,  
 σχετλὴν, ἣ ῥα νόον τε καὶ ἐκ φρένας αἴνυτο φωτῶν, 10  
 οἵτινες ἀντιβίην πόλεμον Διὸς υἱὶ φέροιεν.

ἐν δὲ προΐωξίς τε παλῖωξίς τε τέτυκτο,  
 ἐν δ' ὅμαδός τε φόβος τ' ἀνδροκτασίῃ τε δεδήει,  
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὀλοὴ Κῆρ  
 ἄλλον ζῶν ἔχουσα νεοῦτατον, ἄλλον ἄουτον, 15  
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῦν.  
 εἶμα δ' ἔχ' ἄμφ' ὥμοισι δαφοινεὸν αἵματι φωτῶν,  
 δεινὸν δερκομένη καναχῇσί τε βεβρυχυῖα.

ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὔτι φατειῶν,  
 δώδεκα, ταὶ φοβέεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων, 20  
 οἵτινες ἀντιβίην πόλεμον Διὸς υἱὶ φέροιεν·  
 τῶν καὶ ὀδόντων μὲν καναχὴ πέλεν, εὔτε μάχοιτο  
 Ἀμφιτρυωνιάδης, τὰ δὲ δαίετο θαυματοῦ ἔργα.  
 στίγματα δ' ὥς ἐπέφαντο ἰδεῖν δεινοῖσι δράκουσι·  
 κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια. 25

ἐν δὲ συνῶν ἀγέλαι χλούνων ἔσαν ἠδὲ λεόντων  
 ἐς σφέας δερκομένων, κοτεόντων θ' ἱεμένων τε.  
 τῶν καὶ ὁμιληδὸν στίχες ἦϊσαν· οὐδέ νυ τοίγε



- οὐδέτεροι τρέετην· φρίσσόν γε μὴν αὐχένας ἄμφω.  
 30 ἦδη γάρ σφιν ἔκειτο μέγας λῖς, ἀμφὶ δὲ κάπροι  
 δοιοί, τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσιν.  
 τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην, κοτέοντε μάχεσθαι,  
 ἀμφοτέρω, χλοῦναί τε σῦες χαροποί τε λέοντες.  
 ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἕστασαν ἵπποι  
 35 χρύσειοι, ἐν δὲ καὶ αὐτὸς ἐναρφόρος οὐλλίος Ἄρης  
 αἰχμὴν ἐν χεῖρεσσιν ἔχων, πρυλέεσσι κελεύων,  
 αἵματι φοινικόεις, ὥσεί ζωὸν ἐναρίζων,  
 δίφρῳ ἐπεμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε  
 ἕστασαν ἰέμενοι πόλεμον καταδύμεναι ἀνδρῶν.  
 40 ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,  
 τῇ ἱκέλη ὥσεί τε μάχην ἐθέλουσα κορύσσειν,  
 ἔγχος ἔχουσ' ἐνὶ χειρὶ χρυσεῖν τε τρυφάλειον,  
 αἰγίδα τ' ἀμφ' ὤμοις· ἐπὶ δ' ὄχετο φύλοπιν αἰνὴν.  
 ἐν δ' ἦν ἀθανάτων ἱερὸς χορὸς· ἐν δ' ἄρα μέσσω  
 45 ἱμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς  
 χρυσεῖν φόρμιγγι· θεαὶ δ' ἐξῆρχον αἰοιδῆς  
 Μοῦσαι Πιερίδες, λιγὺ μελπομένης εἰκυῖαι.  
 ἐν δὲ λιμὴν εὖορμος ἀμμαιμακέτοιο θαλάσσης  
 κυκλοτερὴς ἐτέτυκτο πανέφθου κασσιτέραιοι,  
 50 κλυζομένῳ ἱκελὸς· πολλοί γε μὴν ἄμ' μέσον αὐτοῦ  
 ἀργύρεοι δελφῖνες ἐφοίτων ἔλλοπας ἰχθύς.  
 τῶν δ' ὕπο χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκταῖς  
 ἦστο ἀνὴρ ἀλιεὺς δεδοκημένος· εἶχε δὲ χερσὶν  
 ἰχθύσιν ἀμφίβληστρον, ἀπορρίψοντι εὐκῶς.

*Shield of Hercules, 139-215.*

# TYRTAEUS

650 (?) B.C.

## VI.

Οὐτ' ἂν μνησαίμην οὐτ' ἐν λόγῳ ἄνδρα τιθείμην  
 οὔτε ποδῶν ἀρετῆς οὔτε παλαισμοσύνης,  
 οὐδ' εἰ Κυκλώπων μὲν ἔχοι μέγεθός τε βίην τε,  
 νικῶν δὲ θεῶν Θρηϊκίον Βορέην,  
 οὐδ' εἰ Τιθωνοῖο φυὴν χαριέστερος εἶη, 5  
 πλουτοίῃ δὲ Μίδεω καὶ Κινύρεω μάλιον,  
 οὐδ' εἰ Τανταλίδεω Πέλοπος βασιλεύτερος εἶη,  
 γλῶσσαν δ' Ἀδρήστου μελιχόγηρυν ἔχοι,  
 οὐδ' εἰ πᾶσαν ἔχοι δόξαν πλὴν θούριδος ἀλκῆς—  
 οὐ γὰρ ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ— 10  
 εἰ μὴ τετλαίῃ μὲν ὄρων φόνον αἱματόεντα  
 καὶ δηῶν ὀρέγοιτ' ἐγγύθεν ιστάμενος.  
 ἢ δ' ἀρετῇ, τόδ' ἄεθλον ἐν ἀνθρώποισιν ἄριστον  
 κάλλιστόν τε φέρειν γίγνεται ἀνδρὶ νέῳ.  
 ξυνὸν δ' ἐσθλὸν τοῦτο πόλῃ τε παντί τε δήμῳ, 15  
 ὅς τις ἀνὴρ διαβὰς ἐν προμάχοισι μένῃ  
 νωλεμέως, αἰσχυρᾶς δὲ φυγῆς ἐπὶ πάγχυ λάθῃται,  
 ψυχὴν καὶ θυμὸν τλήμονα παρθέμενος,  
 θαρσύνῃ δ' ἔπесιν τὸν πλησίον ἄνδρα παρεστώς·  
 οὗτος ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ. 20  
 αἶψα δὲ δυσμενέων ἀνδρῶν ἔτρεψε φάλαγγας  
 τρηχείας σπουδῇ τ' ἔσχεθε κῦμα μάχης·

- αὐτὸς δ' ἐν προμάχοισι πεσὼν φίλον ὤλεσε θυμόν,  
 ἄστυ τε καὶ λαοὺς καὶ πατέρ' εὐκλείσας,  
 25 πολλὰ διὰ στέρνοιο καὶ ἀσπίδος ὀμφαλοέσσης  
 καὶ διὰ θώρηκος πρόσθεν ἐληλαμένος·  
 τὸν δ' ὀλοφύρονται μὲν ὁμῶς νέοι ἠδὲ γέροντες,  
 ἀργαλέῳ τε πόθῳ πᾶσα κέκηδε πόλις·  
 καὶ τύμβος καὶ παῖδες ἐν ἀνθρώποις ἀρίσημοι  
 30 καὶ παίδων παῖδες καὶ γένος ἐξοπίσω·  
 οὐδέ ποτε κλέος ἐσθλὸν ἀπόλλυται οὐδ' ὄνομ' αὐτοῦ,  
 ἀλλ' ὑπὸ γῆς περ ἐὼν γίγνεται ἀθάνατος,  
 ὃν τιν' ἀριστεύοντα μένοντά τε μαρνάμενόν τε  
 γῆς πέρι καὶ παίδων θοῦρος Ἄρης ὀλέσῃ.  
 35 εἰ δὲ φύγῃ μὲν κῆρα τανηλεγέος θανάτοιο,  
 νικήσας δ' αἰχμῆς ἀγλαὸν εὖχος ἔλῃ,  
 πάντες μιν τιμῶσιν ὁμῶς νέοι ἠδὲ παλαιοί,  
 πολλὰ δὲ τερπνὰ παθὼν ἔρχεται εἰς Ἀΐδην.  
 ταύτης νῦν τις ἀνὴρ ἀρετῆς εἰς ἄκρον ἰκέσθαι  
 40 πειράσθω θυμῷ, μὴ μεθιεῖς πολέμου.

## VII.

Ἑμβατήριον.

- Ἄγετ', ὦ Σπάρτας εὐάνδρου  
 κοῦροι πατέρων πολιατᾶν,  
 λαιᾶ μὲν ἵτυν προβάλεσθε,  
 δόρυ δ' εὐτόλμως \* ἄνσχεσθε,  
 5 μὴ φειδόμενοι τᾶς ζωᾶς·  
 οὐ γὰρ πάτριον τᾷ Σπάρτῃ.

## MIMNERMUS

630 B.C.

### VIII.

Τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυσῆς Ἀφροδίτης ;  
 τεθναίνῃ, ὅτε μοι μηκέτι ταῦτα μέλοι,  
 κρυπταδὴ φιλότης καὶ μείλιχα δῶρα καὶ εὐνή,  
 οἷ' ἥβης ἄνθεα γίγνεται ἀρπαλέα  
 ἀνδράσιν ἠδὲ γυναιξίν. ἐπεὶ ὁ' ὀδυνηρὸν ἐπέλθῃ 5  
 γῆρας, ὃ τ' αἰσχρὸν ὁμῶς καὶ καλὸν ἄνδρα τιθεῖ,  
 αἰεὶ μὲν φρένας ἀμφὶ κακαὶ τείρουσι μέριμναι,  
 οὐδ' αὐγὰς προσορῶν τέρπεται ἡλίου,  
 ἀλλ' ἐχθρὸς μὲν παισίν, ἀτίμαστος δὲ γυναιξίν·  
 οὕτως ἀργαλέον γῆρας ἔθηκε θεός. 10

### IX.

Ἡμεῖς δ', οἷά τε φύλλα φύει πολυανθέος ὥρη  
 ἔαρος, ὅτ' αἰψ' αὐγῆς αὔξεται ἡλίου,  
 τοῖς ἵκελοι πήχυιον ἐπὶ χρόνον ἄνθεσιν ἥβης  
 τερπόμεθα, πρὸς θεῶν εἰδότες οὔτε κακόν  
 οὔτ' ἀγαθόν. Κῆρες δὲ παρεστήκασι μέλαιναι, 5  
 ἡ μὲν ἔχουσα τέλος γήραος ἀργαλέον,  
 ἡ δ' ἐτέρη θανάτοιο· μίνυνθα δὲ γίγνεται ἥβης  
 καρπός, ὅσον τ' ἐπὶ γῆν κίδναται ἡέλιος.  
 αὐτὰρ ἐπὴν δὴ τοῦτο τέλος παραμείψεται ὥρης,  
 αὐτίκα τεθνάμεναι βέλτιον ἢ βίοτος· 10  
 πολλὰ γὰρ ἐν θυμῷ κακὰ γίγνεται· ἄλλοτε οἶκος  
 τρυχοῦται, πενίης δ' ἔργ' ὀδυνηρὰ πέλει·  
 ἄλλος δ' αὖ παίδων ἐπιδεύεται, ὧν τε μάλιστα  
 ἱμείρων κατὰ γῆς ἔρχεται εἰς Ἀΐδην·  
 ἄλλος νοῦσον ἔχει θυμοφθόρον· οὐδέ τις ἔστιν 15  
 ἀνθρώπων, ᾧ Ζεὺς μὴ κακὰ πολλὰ διδοί.

## ALCAEUS

610 B.C.

Δώριον εὐκελάδοισι μέλος χορδῆσιν ὑφαίνων.

CHRISTODORUS.

X.

Ἦλθες ἐκ περάτων γᾶς, ἐλεφαντίναν  
λάβαν τῷ ξίφεος χρυσοδέταν ἔχων,  
ἐπειδὴ μέγαν ἄθλον Βαβυλωνίοις  
συμμάχεις τέλεσας, ῥύσαό τ' ἐκ πόνων,  
5 κτένναις ἄνδρα μαχαίταν βασιληῶν  
παλαίσταν ἀπολείποντα μόναν ἴαν  
παχέων ἀπὶ πέμπων.

XI.

Ἴόπλοκ' ἄγνα μελλιχόμειδε Σάπφοι,  
θέλω τι φείπην, ἀλλὰ με κωλύει αἶδως.

## SAPPHO

600 B.C.

Ἐννέα τὰς Μούσας φασὶν τινες· ὡς ὀλιγώρως·  
ἦνίδε καὶ Σαπφῶ Λεσβόθεν ἡ δεκάτη.

PLATO.

### XII.

Ποικιλόθρον', ἀθάνατ' Ἀφρόδιτα,  
παῖ Δίος δολόπλοκε, λίσσομαί σε,  
μή μ' ἄσαισι μήτ' ὀνίαισι δάμνα,  
πότνια, θῦμον·  
ἀλλὰ τυιδ' ἔλθ', αἶ ποτα κατέρωτα 5  
τᾶς ἔμας αὖδ' αἰῶισα πῆλυι  
ἔκλυες, πάτρος δὲ δόμον λίποισα  
χρῦσιον ἦλθες  
ἄρμ' ὑποξεύξαισα· κάλοι δέ σ' ἄγον  
ῥέεες στρουῦθι, πτέρυγας μελαίνας 10  
πύκνα δινεῦντες \* πρόπαρ ὠράνω αἶθε-  
ρος διὰ μέσσω.  
αἶψα δ' ἐξίκοντο· τὸ δ', ὦ μάκαιρα,  
μειδιάσαις' ἀθανάτῳ προσώπῳ  
ἦρέ', ὅττι δηῦτε πέπονθα κῶττι 15  
δηῦτε κάλημι,  
κῶττ' ἔμω μάλιστα θέλω γενεσθαι  
μαινόλα θύμῳ. τίνα δηῦτε Πείθω  
\* λαῖς ἄγην ἐς σὰν φιλότατα, τίς σ', ὦ  
Ψάπφ', ἀδικήει; 20



- καὶ γὰρ αἰ φεύγει, ταχέως διώξει,  
αἰ δὲ δῶρα μὴ δέκετ', ἀλλὰ δώσει,  
αἰ δὲ μὴ φίλει, ταχέως φιλήσει  
κῶν' ἐθέλοισα.
- 25 ἔλθε μοι καὶ νῦν, χαλεπᾶν δὲ λῦσον  
ἐκ μεριμνᾶν, ὅσσα δέ μοι τέλεσσαι  
θῦμος ἰμέρρει τέλεσον· σὺ δ' αὐτὰ  
σύμμαχος ἔσσο.

## XIII.

- Φαίνεται μοι κῆνος ἴσος θεοῖσιν  
ἔμμεν ὦνηρ, ὅστις ἐναντιός τοι  
ἰσδάνει καὶ πλάσιον ἂν φωνεύ-  
σας ὑπακούει
- 5 καὶ γελαίσας ἰμέροεν, τό μοι μάν  
καρδίαν ἐν στήθεσιν ἐπτόασεν·  
ὥς γὰρ ἐσφίδω βροχέως σε, φώνας  
οὐδὲν ἔτ' εἴκει,
- ἀλλὰ καὶ μὲν γλῶσσα ἔαγε, λέπτον δ'  
10 αὐτὶκα χρῶ πῦρ ὑπαδεδρόμακεν,  
ὀππάτεσσι δ' οὐδὲν ὄρημ', ἐπιρρόμ-  
βεισι δ' ἄκουαι.
- \* ἂ δέ μ' ἰδρῶς κακχέεται, τρόμος δέ  
πᾶσαν ἄγρει, χλωροτέρα δὲ ποίας  
15 ἔμμι, τεθνάκην δ' ὀλίγω 'πιδεύης  
φαίνομαι ἄλλα.

## XIV.

ὦ φίλαι Νηρήϊδες, ἀβλάβην ἔ-  
 μον κασίγνητον δότε τυτὶδ' ἴκεσθαι,  
 κῶσσα Φῶ θύμῳ κε θέλῃ γένεσθαι  
 ταῦτα τελέσθην.

ὅσσα δὲ πρόσθ', ἄμβροτε, πάντα λύσαις,  
 ὥς φίλοισι Φοῖσι χάραν γένεσθαι,  
 κώνιαν ἔχθροισι· γένοιτο δ' ἄμμι  
 μήποτα μῆδεις.

5

## XV.

Ἔρος ὥς ἄνεμος κατ' ὄρος δρυσὶν ἐμπέσων  
 φρένας ἀμμετέραις ἐτίναξεν . . .

## ANACREON

540 B.C.

Θάλλοι τετρακόρυμβος, Ἀνάκρεον, ἀμφὶ σὲ κισσός  
 ἀβρά τε λειμώνων πορφυρέων πέταλα.  
 πηγαὶ δ' ἀργινέντος ἀναθλίβονται γάλακτος,  
 εὐώδες δ' ἀπὸ γῆς ἡδὺ χέοιτο μέθυ,  
 ὄφρα κέ τοι σποδὴ τέ καὶ ὀστέα τέρψιν ἄρηται,  
 εἰ δὴ τις φθιμένοις χρίμπτεται εὐφροσύνα,  
 ὦ τὸ φίλον στέρξας, φίλε, βάρβιτον, ὦ σὺν αἰοῖδα  
 πάντα διαπλώσας καὶ σὺν ἔρωτι βίον.

ANTIPATER OF SIDON, c. 100 B.C.

### XVI.

ὦναξ, ὦ δαμάλης Ἔρως  
 καὶ Νύμφαι κυανώπιδες  
 πορφυρέη τ' Ἀφροδίτῃ  
 συμπαΐζουσιν, ἐπιστρέφει δ'  
 5 ὑψηλῶν ὀρέων πτυχάς·  
 γουνουμαί σε, σὺ δ' εὐμενής  
 ἔλθ' ἡμῖν, κεχαρισμένης δ'  
 εὐχολῆς ἐπακούειν.  
 Κλευβούλῳ δ' ἀγαθὸς γένευ  
 10 σύμβουλος· τὸν ἐμὸν δ' ἔρωτ',  
 ὦ Δεύνυσε, δέχεσθαι.

## XVII.

Σφαίρῃ δηῦτέ με πορφυρέῃ  
 βάλλων χρυσοκόμης Ἔρωσ  
 νήνι ποικιλοσαμβάλλω  
 συμπαίξειν προκαλεῖται.  
 ἢ δ', ἐστὶν γὰρ ἀπ' εὐκτίτου  
 Δέσβου, τὴν μὲν ἐμὴν κόμην,  
 λευκὴ γάρ, καταμέμφεται,  
 πρὸς δ' ἄλλον τινὰ χάσκει.

5

## XVIII.

Πολιοὶ μὲν ἡμῖν ἤδη κρόταφοι κάρη τε λευκόν,  
 χαρίεσσα δ' οὐκέθ' ἤβη πάρα, γηραλέοι δ' οὐδόντες,  
 γλυκεροῦ δ' οὐκέτι πολλὸς βιότου χρόνος λέλειπται·  
 διὰ ταῦτ' ἀνασταλὺς θάμῃ Τάρταρον δεδοικώς.  
 Ἀἶδεω γάρ ἐστι δεινὸς μυχός, ἀργαλέῃ δ' ἐς αὐτόν  
 κάθοδος· καὶ γὰρ ἐτοῖμον καταβάντι μὴ ἀναβῆναι.

5

## XIX.

Πῶλε Θρηκίῃ, τί δὴ με λοξὸν ὄμμασιν βλέπουσα  
 νηλεῶς φεύγεις, δοκέεις δέ μ' οὐδὲν εἰδέναι σοφόν;  
 ἴσθι τοι, καλῶς μὲν ἄν τοι τὸν χαλινὸν ἐμβάλοιμι,  
 ἡνίας δ' ἔχων στρέφοιμί σ' ἄμφι τέρματα δρόμου.  
 νῦν δὲ λειμῶνάς τε βόσκειαι κοῦφά τε σκιρτῶσα παίζεις·  
 δεξιὸν γὰρ \* ἵπποσεῖρην οὐκ ἔχεις ἐπεμβάτην.

5

## XX.

Καὶ σέ, Κληνορίδῃ, πόθος ὤλεσε πατρίδος αἵης  
 θαρσήσαντα Νότου λαίλαπι χειμερίῃ·  
 ὥρῃ γάρ σε πέδησεν ἀνέγγυος, ὕγρὰ δὲ τὴν σὴν  
 κύματ' ἀφ' ἡμερτὴν ἔκλυσεν ἡλικίην.

## ANACREONTEA

### XXI.

Εἰς Κιθάραν.

Θέλω λέγειν Ἀτρείδας  
θέλω δὲ Κάδμον ἄδειν·  
ὁ βάρβιτος δὲ χορδαῖς  
Ἔρωτα μῦνον ἤχει.  
5 ἤμειψα νεῦρα πρῶην  
καὶ τὴν λύρην ἄπασαν,  
καὶ γὰρ μὲν ἦδον ἄθλους  
Ἡρακλέους· λύρη δέ  
ἔρωτας ἀντεφώνει.  
10 χαίροιτε λοιπὸν ἡμῖν,  
ἦρωες· ἡ λύρη γάρ  
μόνους Ἔρωτας ἄδει.

### XXII.

Εἰς Ἔρωτα.

Μεσονυκτίοις ποθ' ὥραις,  
στρέφεται ὅτ' Ἄρκτος ἤδη  
κατὰ χεῖρα τὴν Βοώτου,  
μερόπων δὲ φύλα πάντα

κέαται κόπῳ δαμέντα, 5  
 τότ' Ἴρωσ ἐπισταθείς μεν  
 θυρέων ἔκοπτ' ὀχῆας.  
 τίς, ἔφην, θύρας ἀράσσει,  
 κατὰ μεν σχίσας ὀνείρους ;  
 ὁ δ' Ἴρωσ, ἀνοιγε, φησὶν· 10  
 βρέφος εἰμί, μὴ φόβησαι·  
 βρέχομαι δὲ κἀσέληνον  
 κατὰ νύκτα πεπλάνημαι.  
 ἐλέησα ταῦτ' ἀκούσας,  
 ἀνὰ δ' εὐθὺ λύχνον ἄψας 15  
 ἀνέφξα, καὶ βρέφος μὲν  
 ἐσορῶ, φέρον δὲ τόξον  
 πτέρυγας τε καὶ φαρέτρην.  
 παρὰ δ' ἰστίην καθίσα,  
 παλάμαις τε χεῖρας αὐτοῦ 20  
 ἀνέθαλπον, ἐκ δὲ χαίτης  
 ἀπέθλιβον ὑγρὸν ὕδωρ.  
 ὁ δ', ἐπεὶ κρύος μεθήκεν,  
 φέρε, φησί, πειράσωμεν  
 τόδε τόξον, εἴ τί μοι νῦν 25  
 βλάβεται βραχεῖσα νευρή.  
 τανύει δὲ καί με τύπτει  
 μέσον ἡπαρ, ὥσπερ οἰστρος·  
 ἀνὰ δ' ἄλλεται καχάζων,  
 ξένε δ', εἶπε, συγχάρηθι· 30  
 κέρας ἀβλαβὲς μὲν ἐστιν,  
 σὺ δὲ καρδίην πονήσεις.



## XXIII.

Εἰς τέττιγα.

Μακαρίζομέν σε, τέττιξ,  
 ὅτε δεινδρέων ἐπ' ἄκρων  
 ὀλίγην δρόσον πεπωκώς  
 βασιλεὺς ὅπως αἰδεῖς·  
 5 σὺ γάρ ἐστι κεῖνα πάντα,  
 ὅποσα βλέπεις ἐν ἀγροῖς,  
 χῶπόσα φέρουσιν ὦραι.  
 σὺ δ' ὁμιλία γεωργῶν,  
 ἀπὸ μηδενός τι βλάπτων·  
 10 σὺ δὲ τίμιος βροτοῖσιν,  
 θέρεος γλυκὺς προφήτης·  
 φιλέουσι μὲν σε Μοῦσαι,  
 φιλέει δὲ Φοῖβος αὐτός,  
 λιγυρὴν δ' ἔδωκεν οἴμην·  
 15 τὸ δὲ γῆρας οὐ σε τείρει  
 σοφὴ, γηγενής, φίλυμνε,  
 ἀπαθής, ἀναιμόσαρκε·  
 σχεδὸν εἰ θεοῖς ὅμοιος.

## XXIV.

Εἰς Ἑρωτα.

Ἑρως ποτ' ἐν ῥόδοισιν  
 κοιμωμένην μέλιτταν  
 οὐκ εἶδεν, ἀλλ' ἐτρώθη  
 τὸν δάκτυλον· παταχθείς  
 † τὰς χεῖρας ὠλόλυξεν. 5  
 δραμῶν δὲ καὶ πετασθείς  
 πρὸς τὴν καλὴν Κυθήρην  
 ὄλωλα, μάτερ, εἶπεν,  
 ὄλωλα κάποθνήσκω·  
 ὄφεις μ' ἔτυψε μικρός 10  
 πτερωτός, ὃν καλοῦσιν  
 μέλιτταν οἱ γεωργοί.  
 ἅ δ' εἶπεν· εἰ τὸ κέντρον  
 πονεῖ τὸ τᾶς μελίττας,  
 πόσον δοκεῖς πονοῦσιν, 15  
 Ἑρως, ὅσους σὺ βάλλεις;

## SOLON

594 B.C.

### XXV.

Μνημοσύνης καὶ Ζηνὸς Ὀλυμπίου ἀγλαὰ τέκνα,  
Μοῦσαι Πιερίδες, κλυτὲ μοι εὐχομένῃ·  
ὄλβον μοι πρὸς θεῶν μακάρων δότε καὶ πρὸς πάντων  
ἀνθρώπων αἰεὶ δόξαν ἔχειν ἀγαθὴν·  
5 εἶναι δὲ γλυκὺν ὦδε φίλοις, ἐχθροῖσι δὲ πικρόν,  
τοῖσι μὲν αἰδοῖον, τοῖσι δὲ δεινὸν ἰδεῖν.  
χρήματα δ' ἱμείρω μὲν ἔχειν, ἀδίκως δὲ πεπᾶσθαι  
οὐκ ἐθέλω· πάντως ὕστερον ἦλθε δίκη.  
πλοῦτον δ' ὃν μὲν δῶσι θεοί, παραγίγνεται ἀνδρί  
10 ἔμπεδος ἐκ νεάτου πυθμένος εἰς κορυφὴν·  
ὃν δ' ἄνδρες κινῶσιν ὑφ' ὕβριος, οὐ κατὰ κόσμον  
ἔρχεται, ἀλλ' ἀδίκοις ἔργμασι πειθόμενος  
οὐκ ἐθέλων ἔπεται· ταχέως δ' ἀναμίσγεται ἄτη.  
ἀρχὴ δ' ἐξ ὀλίγου γίγνεται ὥστε πυρός,  
15 φλαύρῃ μὲν τὸ πρῶτον, ἀνιερῇ δὲ τελευτᾷ·  
οὐ γὰρ δὴν θνητοῖς ὕβριος ἔργ' ἀρετᾷ.  
ἀλλὰ Ζεὺς πάντων ἐφορᾷ τέλος, ἐξαπίνης δέ  
ὥστ' ἄνεμος νεφέλας αἶψα διεσκέδασεν  
ἡρινός, ὃς πόντου πολυκύμονος ἀτρυγέτοιο  
20 πυθμένα κινήσας, γῆν κατά πυροφόρον  
δηρώσας καλὰ ἔργα, θεῶν ἔδος, αἰπὺν ἰκάνει  
οὐρανόν, αἰθρίην δ' αὖθις ἔθηκεν ἰδεῖν·

λάμπει δ' ἡελίοιο μένος κατὰ πίονα γαῖαν  
 καλόν, ἀτὰρ νεφέων οὐδὲν ἔτ' ἔστιν ἰδεῖν·  
 τοιαύτη Ζηγὸς πέλεται τίσις, οὐδ' ἐφ' ἐκάστω, 25  
 ὥσπερ θνητὸς ἀνὴρ, γίγνεται ὀξύχολος.  
 αἰεὶ δ' οὐ ἐλέληθε διαμπερές, ὅστις ἀλιτρόν  
 θυμὸν ἔχη, πάντως δ' ἐς τέλος ἐξεφάνη·  
 ἀλλ' ὁ μὲν αὐτίκ' ἔτισεν, ὁ δ' ὕστερον· εἰ δὲ φύγῳσιν  
 αὐτοὶ μηδὲ θεῶν μοῖρ' ἐπιούσα κίχη, 30  
 ἦλυθε πάντως αὔθις· ἀναίτιοι ἔργα τίνουσιν  
 ἢ παῖδες τούτων ἢ γένος ἐξοπίσω.  
 θνητοὶ δ' ὧδε νοεῦμεν ὁμῶς ἀγαθὸς τε κακὸς τε·  
 δεινὴν εἰς αὐτοῦ δόξαν ἕκαστος ἔχει,  
 πρὶν τι παθεῖν· τότε δ' αὔθις ὀδύρεται· ἄχρι δὲ τούτου 35  
 χάσκοντες κούφαις ἐλπίσι τερπόμεθα.  
 χῶστις μὲν νούσοισιν ὑπ' ἀργαλέησι πιεσθῇ,  
 ὥς ὑγίης ἔσται, τοῦτο κατεφράσατο·  
 εἰ δέ τις ἀχρήμων, πενίης δέ μιν ἔργα βιάται,  
 κτήσασθαι πάντως χρήματα πολλὰ δοκεῖ. 40  
 σπεύδει δ' ἄλλοθεν ἄλλος· ὁ μὲν κατὰ πόντον ἀλᾷται,  
 ἐν νηυσὶν χρήζων οἴκαδε κέρδος ἄγειν,  
 ἰχθυόεντ', ἀνέμοισι φορεύμενος ἀργαλέοισιν,  
 φειδωλὴν ψυχῆς οὐδεμίαν θέμενος·  
 ἄλλος γῆν τέμνων πολυδένδρεον εἰς ἐνιαυτόν 45  
 λατρεύει, τοῖσιν καμπύλ' ἄροτρα μέλει·  
 ἄλλος Ἀθηναίης τε καὶ Ἡφαίστου πολυτέχνεω  
 ἔργα δαεὶς χειροῖν ξυλλέγεται βίοντον·  
 ἄλλος Ὀλυμπιάδων Μουσέων πάρα δῶρα † διδαχθεὶς,  
 ἡμερτῆς σοφίης μέτρον ἐπιστάμενος· 50  
 ἄλλον μάντιν ἔθηκεν ἄναξ ἐκάεργος Ἀπόλλων,  
 ἔγνω δ' ἀνδρὶ κακὸν τηλόθεν ἐρχόμενον,  
 ᾧ συνομαρτήσωσι θεοί· τὰ δὲ μόρσιμα πάντως  
 οὔτε τις οἰωνὸς ῥύσεται οὔθ' ἱερά·

- 55 ἄλλοι Παιῶνος πολυφαρμάκου ἔργον ἔχοντες  
 ἱητροί, καὶ τοῖς οὐδὲν ἔπεστι τέλος·  
 πολλάκι δ' ἐξ ὀλίγης ὀδύνης μέγα γίγνεται ἄλγος,  
 κοῦκ ἄν τις λύσαιτ' ἥπια φάρμακα δούς·  
 τὸν δὲ κακαῖς νόσοισι κυκώμενον ἀργαλέαις τε  
 60 ἀψάμενος χειροῖν αἶψα τίθησ' ὑγιῇ.  
 Μοῖρα δέ τοι θνητοῖσι κακὸν φέρει ἠδὲ καὶ ἐσθλόν·  
 δῶρα δ' ἄφυκτα θεῶν γίγνεται ἀθανάτων.  
 πᾶσι δέ τοι κίνδυνος ἐπ' ἔργμασιν, οὐδέ τις οἶδεν,  
 ἦ μέλλει σχήσειν, χρήματος ἀρχομένου·  
 65 ἀλλ' ὁ μὲν εὖ ἔρδειν πειρώμενος οὐ προνοήσας  
 εἰς μεγάλην ἄτην καὶ χαλεπὴν ἔπεσεν,  
 τῷ δὲ κακῶς ἔρδοντι θεὸς περὶ πάντα δίδωσιν  
 συντυχίην ἀγαθὴν, ἔκλυσιν ἀφροσύνης.  
 πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνδράσι κεῖται·  
 70 οἱ γὰρ νῦν ἡμέων πλείστον ἔχουσι βίον,  
 διπλασίως σπεύδουσι· τίς ἂν κορέσειεν ἅπαντας;  
 κέρδεά τοι θνητοῖς ὥπασαν ἀθάνατοι·  
 ἄτη δ' ἐξ αὐτῶν ἀναφαίνεται, ἣν ὁπότεν Ζεὺς  
 πέμψῃ τισομένην, ἄλλοτε ἄλλος ἔχει.

## THEOGNIS

*fl.* 540 B.C.

### XXVI.

Μοῦσαι καὶ Χάριτες, κοῦραι Διός, αἵ ποτε Κάδμον  
ἐς γάμον ἐλθοῦσαι καλὸν αἰείσατ' ἔπος·  
ὅττι καλόν, φίλον ἐστί· τὸ δ' οὐ καλὸν οὐ φίλον ἐστίν.  
τοῦτ' ἔπος ἀθανάτων ἦλθε διὰ στομάτων.

### XXVII.

Ζεὺς μὲν τῇσδε πόλῃος ὑπείρέχοι, αἰθέρι ναίων,  
αἰεὶ δεξιτερὴν χεῖρ' ἐπ' ἀπημοσύνη  
ἄλλοι τ' ἀθάνατοι μάκαρες θεοί· αὐτὰρ Ἀπόλλων  
ὀρθῶσαι γλῶσσαν καὶ νόον ἡμέτερον.  
φόρμιγξ δ' αὖ φθέγγοιθ' ἱερὸν μέλος ἠδὲ καὶ αὐλός· 5  
ἡμεῖς δὲ σπονδὰς θεοῖσιν ἀρεσσάμενοι  
πίνωμεν, χαρίεντα μετ' ἀλλήλοισι λέγοντες,  
μηδὲν τὸν Μῆδων δειδιότες πόλεμον.  
ᾧδ' εἴη κεν ἄμεινον· ὁμόφρονα θυμὸν ἔχοντας  
νόσφι μεριμνῶν εὐφροσύνῳς διάγειν 10  
τερπομένους, τηλοῦ δὲ κακὰς ἀπὸ κῆρας ἀμῦναι,  
γῆράς τ' οὐλόμενον καὶ θανάτοιο τέλος.



## XXVIII.

Ἦβα μοι, φίλε θυμέ· τάχ' αὖ τινες ἄλλοι ἔσονται  
 ἄνδρες, ἐγὼ δὲ θανὼν γαῖα μέλαιν' ἔσομαι.

## XXIX.

Ἔστιν ὁ μὲν χείρων, ὁ δ' ἀμείνων ἔργον ἕκαστον·  
 οὐδείς δ' ἀνθρώπων αὐτὸς ἅπαντα σοφός.

## XXX.

Ἄ μάκαρ εὐδαίμων τε καὶ ὄλβιος, ὅς τις ἄπειρος  
 ἄθλων εἰς Ἀΐδεω δῶμα μέλαν καταβῇ,  
 πρίν τ' ἐχθροὺς πτῆξαι καὶ ὑποσσηναί περ ἀνάγκη,  
 ἐξετάσαι τε φίλους, ὃν τιν' ἔχουσι νόον.

## XXXI.

Τόλμα, θυμέ, κακοῖσιν ὅμως ἄτλητα πεπονθώς·  
 δειλῶν τοι κραδίη γίνεται ὀξυτέρη·  
 μηδὲ σύ γ' ἀπρήκτοισιν ἐπ' ἔργμασιν ἄλγος ἀέξων  
 ὄχθει μηδ' ἄχθου, μηδὲ φίλους ἀνία  
 5 μηδ' ἐχθροὺς εὐφραине. θεῶν δ' εἰμαρμένα δῶρα  
 οὐκ ἂν ῥηϊδίως θνητὸς ἀνὴρ προφύγοι,  
 οὔτ' ἂν πορφυρέης καταδὺς ἐς πυθμένα λίμνης,  
 οὔθ' ὅταν αὐτὸν ἔχη Τάρταρος ἡερόεις.

## XXXII.

Κάστωρ καὶ Πολύδευκες, οἳ ἐν Λακεδαίμονι δῖη  
 ναίετ' ἐπ' Εὐρώτῃ, καλλιρόῳ ποταμῷ,  
 εἴ ποτε βουλευσάμην φίλῳ κακόν, αὐτὸς ἔχοιμι·  
 εἰ δέ τι κείνος ἐμοί, δῖς τόσον αὐτὸς ἔχοι.

## XXXIII.

Ἐλπίς ἐν ἀνθρώποις μούνη θεὸς ἐσθλὴ ἔνεστιν,  
 ἄλλοι δ' Οὐλυμπόνδ' ἐκπρολιπόντες ἔβαν·  
 ὥχετο μὲν Πίστις, μεγάλη θεός, ὥχετο δ' ἀνδρῶν  
 Σωφροσύνη, Χάριτές τ', ὦ φίλε, γῆν ἔλιπον.  
 ὄρκοι δ' οὐκέτι πιστοὶ ἐν ἀνθρώποις \*ἀδίκουσι, 5  
 οὐδὲ θεοὺς οὐδεὶς ἄζεται ἀθανάτους·  
 εὐσεβέων δ' ἀνδρῶν γένος ἔφθιται, οὐδὲ θέμιστας  
 οὐκέτι γινώσκουσ' οὐδὲ μὲν εὐνομίας.  
 ἀλλ' ὄφρα τις ζῶει καὶ ὄρῃ φάος ἡελίοιο,  
 εὐσεβέων περὶ θεούς, Ἐλπίδα προσμενέτω, 10  
 εὐχόμενός τε θεοῖσι καὶ ἀγλαὰ μηρία καίων  
 Ἐλπίδι τε πρώτῃ καὶ πυμᾷ θυέτω.

## SIMONIDES OF CEOS

b. 556, d. 468 B.C.

### XXXIV.

Οὗτος ὁ τοῦ Κείοιο Σιμωνίδεω ἐστὶ σωτήρ,  
ὃς καὶ τεθνηὼς ζῶντι παρέσχε χάριν.

### XXXV.

Μυριάσιν ποτὲ τῇδε τριακοσίαις ἐμάχοντο  
ἐκ Πελοποννάσου χιλιάδες τέτορες.

### XXXVI.

ᾧ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε  
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

### XXXVII.

Ἄσβεστον κλέος οἶδε φίλῃ περὶ πατρίδι θέντες  
κυάνεον θανάτου ἀμφεβάλλοντο νέφος·  
οὐδὲ τεθνήσι θανόντες, ἐπεὶ σφ' ἀρετὴ καθύπερθεν  
κυδαίνουσ' ἀνάγει δώματος ἐξ Ἀΐδεω.

## XXXVIII.

Τῶνδ' ἐπὶ ποτ' ἐν στέρνοισι ταυγλώχιναις οἷστούς  
 λούσεν φοινίσσῃ θυῖρος Ἄρης ψακάδι·  
 ἀντὶ δ' ἀκοντοδόκων ἀνδρῶν μνημεῖα θανόντων  
 ἄψυχ' ἐμψύχων ἅδε κέκευθε κόνις.

## XXXIX.

Θηρῶν μὲν κάρτιστος ἐγώ, θνατῶν δ' ὃν ἐγὼ νῦν  
 φρουρῶ, τῷδε τάφῳ λαῖνος ἐμβεβαώς.  
 ἀλλ' εἰ μὴ θυμόν γε Λέων ἐμὸν οὔνομά τ' εἶχεν,  
 οὐκ ἂν ἐγὼ τύμβῳ τῷδ' ἐπέθηκα πόδας.

## XL.

Ἐγκώμιον εἰς τοὺς ἐν Θερμοπύλαις θανόντας.

Τῶν ἐν Θερμοπύλαις θανόντων  
 εὐκλεῆς μὲν ἂν τύχα, καλὸς δ' ὁ πότμος,  
 βωμὸς δ' ὁ τάφος, πρὸ γόων δὲ μνᾶστις, ὁ δ' οἶκτος  
 ἔπαινος·  
 ἐντάφιον δὲ τοιοῦτον οὔτ' εὐρώς  
 οὔθ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος  
 ἀνδρῶν ἀγαθῶν. ὁ δὲ σηκὸς † οἰκέταν εὐδοξίαν  
 Ἑλλάδος εἴλετο· μαρτυρεῖ δὲ καὶ Λεωνίδας,  
 ὁ Σπάρτας βασιλεύς, ἀρετᾶς μέγαν λελοιπὼς  
 κόσμον ἀέναόν τε κλέος.

## XLI.

Ἐπίνικος

Σκόπα τῷ Κρέοντος Θεσσαλῷ.

Στρ. α'.

Ἄνδρ' ἀγαθὸν μὲν ἀλαθέως γενέσθαι  
 χαλεπὸν χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ  
 ψόγου τετυγμένον·  
 ὃς ἂν \* ἔ' κακὸς μὴδ' ἄγαν ἀπάλαμνος, εἰδὼς γ' ὀνασίπολιν  
 δίκαν,  
 ὑγιῆς ἀνὴρ, \* οὐδὲ μὴ μιν ἐγώ  
 5 μωμήσομαι· τῶν γὰρ ἀλιθίων  
 ἀπείρων γενέθλα.  
 πάντα τοι καλὰ, τοῖσί τ' αἰσχροὶ μὴ μέμικται.

Στρ. β'.

Οὐδέ μοι ἐμμελέως τὸ Πιττάκειον  
 νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον· χαλεπὸν  
 φάτ' ἐσλὸν ἔμμεναι.  
 10 θεὸς ἂν μόνος τοῦτ' ἔχοι γέρας· ἄνδρα δ' οὐκ ἔστι μὴ οὐ  
 κακὸν ἔμμεναι,  
 ὃν ἀμάχανος συμφορὰ κατέλῃ.  
 πράξαις γὰρ εὖ πᾶς ἀνὴρ ἀγαθός,  
 κακὸς δ', εἰ κακῶς· καί  
 τοῦπὶ πλείστον ἄριστοι, τοὺς κε θεοὶ φιλέωσιν.

Στρ. γ'.

15 Τοῦνεκεν οὔ ποτ' ἐγὼ τὸ μὴ γενέσθαι  
 δυνατὸν διζήμενος κενεὰν ἐς ἄπρακτον ἐλπίδα μοῖραν  
 αἰῶνος βαλέω,  
 πανάμωμον ἄνθρωπον, εὐρυνέδους ὅσοι καρπὸν αἰνύμεθα  
 χθονός,  
 \* ἐπὶ τ' ὕμιν εὐρὼν ἀπαγγελέω.  
 πάντας δ' ἐπαίνημι καὶ φιλέω  
 20 ἐκὼν ὅστις ἔρδῃ  
 μὴδὲν αἰσχροὺς, ἀνάγκη δ' οὐδὲ θεοὶ μάχονται.

## XLII.

Θρηῆνος

Εἰς Σκοπάδας.

Ἄνθρωπος ἐὼν μὴ ποτε φάσῃς ὅ τι γίνεται αὔριον,  
 μηδ' ἄνδρα ἰδὼν ὄλβιον ὅσσον χρόνον ἔσσεται·  
 ὥκειά γάρ οὐδὲ τανυπτερύγου μυίας  
 οὕτως ἅ μετάστασις.

## XLIII.

Στρ.

Ὅτε λάρνακι ἐν δαιδαλέᾳ  
 ἄνεμος τέ μιν πνέων κινηθεῖσά τε λίμνα  
 δείματι ἥριπεν, οὐκ ἀδιάντοισι παρειαῖς  
 ἀμφί τε Περσεῖ βάλλε φίλαν χέρα  
 εἶπέ τ'· ὦ τέκος, οἶον ἔχω πόνον· 5  
 σὺ δ' ἄωτεις γαλαθηνῶ τ' ἥτορι κνώσσεις ἐν ἁτερπεῖ  
 δούρατι χαλκεογόμφῳ,  
 νυκτὶ ἀλαμπεῖ κυανέῳ τε δνόφῳ ταθείς·  
 ἀγλαᾶν δ' ὑπερθε τεᾶν κομᾶν βαθειᾶν  
 παριόντος κύματος, οὐκ ἀλέγεις 10  
 οὐδ' ἀνέμου φθόγγων,  
 πορφυρέα κείμενος ἐν χλανίδι, καλὸν πρόσωπον.

Ἐπ.

Εἰ δέ τοι δεινὸν τό γε δεινὸν ἦν,  
 καὶ κεν ἐμῶν ῥημάτων λεπτὸν ὑπεῖχες οὔδας.  
 κέλομαι δ', εὐδε βρέφος, εὐδέτω δὲ πόντος, 15  
 εὐδέτω δ' ἄμετρον κακόν·  
 \* μεταιβολία δέ τις φανείη, Ζεῦ πάτερ, ἐκ σέο·  
 ὅτι δὲ θαρσαλέον ἔπος  
 εὔχομαι, καὶ νόσφι δίκας σύγγνωθί μοι.



## XLIV.

Οὐδέν ἐν ἀνθρώποισι μένει χρῆμ' ἔμπεδον αἰεῖ·  
 ἐν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ·  
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν,  
 παῦροι μὲν θνητῶν οὔασι δεξάμενοι  
 5 στέρνοις ἐγκατέθεντο· πάρεστι γὰρ ἐλπίς ἐκάστω,  
 ἀνδρῶν ἢ τε νέων στήθεσιν ἐμφύεται.  
 θνητῶν δ' ὄφρα τις ἄνθος ἔχῃ πολυήρατον ἥβης,  
 κοῦφον ἔχων θυμὸν πόλλ' ἀτέλεστα νοεῖ·  
 οὔτε γὰρ ἐλπίδ' ἔχει γηρασέμεν οὔτε θανεῖσθαι,  
 10 οὐδ' ὑγιῆς ὅταν ᾗ, φροντίδ' ἔχει καμάτου.  
 νήπιοι, οἷς ταύτῃ κείται νόος, οὐδὲ ἴσασιν,  
 ὥς χρόνος ἔσθ' ἥβης καὶ βιότου ὀλίγος  
 θνητοῖς· ἀλλὰ σὺ ταῦτα μαθὼν βιότου ποτὶ τέρμα  
 ψυχῇ τῶν ἀγαθῶν τλήθι χαριζόμενος.

## BACCHYLIDES

fl. 480 B.C.

λαρὰ δ' ἀπὸ στομάτων φθέγγετο Βακχυλίδης.

ANON.

### XLV.

Ἰέρωνι Συρακοσίῳ  
Κέλητι Ὀλύμπια.

Στρ. α'.

Εὖμοιρε Συρακοσίων  
ἱπποδινήτων στραταγέ,  
γνώσῃ μὲν ἰοστεφάνων  
Μοισᾶν γλυκύδωρον ἄγαλμα, τῶν γε νῦν  
αἶ τις ἐπιχθονίων, 5  
ὀρθῶς· φρένα δ' εὐθύδικον  
ἀτρέμ' ἀμπαύσας μεριμνᾶν  
δεῦρ' ἄθρησον νόφ,  
ἥ σὺν Χαρίτεσσι βαθυζώνοις ὑφάνας  
ῥυμνον ἀπὸ ξαθείας 10  
νάσου ξένος ὑμετέραν πέμ-  
πει κλεεννὰν ἐς πόλιν,  
χρυσάμπυκος Οὐρανίας κλει-  
νὸς θεράπων, ἐθέλει δὲ  
γᾶρυν ἐκ στηθέων χέων 15

- αἰνεῖν Ἰέρωνα. βαθὺν  
 δ' αἰθέρα ξουθαῖσι τάμνων  
 ὑψοῦ πτερύγεσσι ταχεί-  
 αῖς αἰετὸς εὐρύνακτος ἄγγελος  
 20 Ζηνὸς ἐρισφαράγου  
 θαρσεῖ κρατερᾷ πίσυνος  
 ἰσχύϊ, πτάσσοντι δ' ὄρ-  
 θες λιγύφθογγοι φόβῳ.  
 οὐ νιν κορυφαὶ μεγάλας ἴσχουσι γαίας,  
 25 οὐδ' ἄλὸς ἀκαμάτας  
 δυσπαίπαλα κύματα· νωμᾶ-  
 ται δ' ἐν ἀτρύτῳ χάει  
 λεπτότριχα σὺν ξεφύρου πνοι-  
 αῖσιν ἔθειραν ἀρίγνω-  
 30 τος μετ' ἀνθρώποις ἰδεῖν.

Ἐπ. α'.

- τὼς νῦν καὶ ἐμοὶ μυρία παντᾷ κέλευθος  
 ὑμετέραν ἀρετὰν  
 ὑμνεῖν, κυανοπλοκάμου θ' ἑκατι Νίκας,  
 χαλκεοστέρνου τ' Ἄρηος,  
 35 Δεινομένευσ ἀγέρω-  
 χοι παῖδες· εὐ ἔρδων δὲ μὴ κάμοι θεός.  
 ξανθότριχα μὲν Φερένικον  
 Ἀλφεὸν παρ' εὐρυδίναν  
 πῶλον ἀελλοδρόμαν  
 40 εἶδε νικάσαντα χρυσόπαχυν Ἀώς,

Στρ. β'.

- Πυθῶνί τ' ἐν ἀγαθέᾳ·  
 γᾶ δ' ἐπισκῆπτων πιφαύσκω·  
 οὐπω νιν ὑπὸ προτέρων  
 ἵππων ἐν ἀγῶνι κατέχρανεν κόνις  
 45 πρὸς τέλος ὀρνύμενον·

ρίπῃ γὰρ ἴσος βορέα  
 ὃν κυβερνήταν φυλάσσω  
 ἵεται νεόκροτον  
 νίκαν Ἰέρωνι φιλοξείνῳ τιτύσκων.

ὄλβιος ᾧτινι θεὸς  
 μοῖράν τε καλῶν ἔπορεν  
 σύν τ' ἐπιξήλῳ τύχῃ  
 ἀφνεὸν βιοτὰν διάγειν· οὐ  
 γάρ τις ἐπιχθονίων  
 πάντα γ' εὐδαίμων ἔφυ.

50

55

Ἄντ. β'.

πρόσθεν πότ' ἐρειψιπέυλαν  
 παῖδ' ἀνίκατον λέγουσιν  
 δῦναι Διὸς ἀργικεραύ-

νου δώματα Φερσεφόνας τανισφύρου,  
 καρχαρόδοντα κύν' ἄ-  
 ξοντ' ἐς φάος ἐξ Ἀΐδα,

60

νιὸν ἀπλάτοι' Ἐχίδνας·  
 ἔνθα δυστάνων βροτῶν

ψυχὰς ἐδάη παρὰ Κωκυτοῦ ρέεθροις,  
 οἷά τε φύλλ' ἄνεμος

65

Ἰδας ἀνὰ μηλοβότους  
 πρῶνας ἀργηστὰς δονεῖ.

ταῖσιν δὲ μετέπρεπεν εἶδω-

λον θρασυμέμνονος ἐγ-  
 χεσπάλου Πορθανίδα·

70

Ἐπ. β'.

τὸν δ' ὥς ἶδεν Ἀλκμήνιος θαυμαστὸς ἥρως  
 τεύχεσι λαμπόμενον,

νευρὰν ἐπέβασε λιγυκλαγγῇ κορώνας,  
 χαλκεόκρανον δ' ἔπειτ' ἐξ-

εἶλετο Φιὸν ἀνα-

75

πτύξας φαρέτρας πῶμα· τῷ δ' ἐναντία  
 ψυχὰ προφάνη Μελεάγρου

καί νιν εὖ εἰδὼς προσεῖπεν·

“νιὲ Διὸς μεγάλου,

80 στᾶθί τ' ἐν χώρᾳ, γελανώσας τε θυμόν

Στρ. γ'.

μὴ ταῦσιον προῖει

τραχὺν ἐκ χειρῶν οἷστον

ψυχαῖσιν ἐπὶ φθιμένων·

οὔτοι δέος.” ὥς φάτο· θάμβησεν δ' ἄναξ

85 Ἀμφιτρωνιάδας,

εἶπέν τε· “τίς ἀθανάτων

ἢ βροτῶν τοιοῦτον ἔρνος

θρέψεν ἐν ποίᾳ χθονί;

τίς δ' ἔκτανεν; ἢ τάχα καλλίξωνος Ἥρα

90 κεῖνον ἐφ' ἀμετέρα

πέμψει κεφαλᾷ· τὰ δέ που

Παλλάδι ξανθᾷ μέλει.”

τὸν δὲ προσέφα Μελέαγρος

δακρυόεις· “χαλεπὸν

95 θεῶν παρατρέψαι νόον

Ἀντ. γ'.

ἄνδρεςσιν ἐπιχθονίοις.

καὶ γὰρ ἄν πλάξιππος Οἰνεὺς

παῦσεν καλυκοστεφάνου

σεμνᾶς χόλον Ἀρτέμιδος λευκωλένου

100 λισσόμενος πολέων

τ' αἰγῶν θυσίαισι πατῆρ

καὶ βοῶν φοινικονώτων·

ἀλλ' ἀνίκατον θεὰ

ἔσχεν χόλον· εὐρυβίαν δ' ἔσσευε κούρα

105 κάπρον ἀναιδομάχαν

ἐς καλλίχορον Καλυδῶ-  
 ν', ἔνθα πλημμύρων σθένει  
 ὄρχους ἐπέκειρεν ὀδόντι,  
 σφάζε τε μῆλα, βροτῶν  
 θ' ὅστις εἰσάνταν μόλοι.

110

Ἐπ. γ'.

τῷ δὲ στυγεράν δῆριν Ἑλλάνων ἄριστοι  
 στασάμεθ' ἐνδυκέως  
 ἐξ ἅματα συνεχέως· ἐπεὶ δὲ δαίμων  
 κάρτος Αἰτωλοῖς ὄρεξεν,  
 θάπτομεν οὖς κατέπε-  
 φνεν σὺς ἐριβρύχας ἐπαῖστων βία,  
 Ἀγκαῖον ἐμῶν τ' Ἀγέλαον  
 φέρτατον κεδνῶν ἀδελφεῶν,  
 οὖς τέκεν ἐν μεγάροις  
 πατρὸς Ἀλθαία περικλειτοῖσιν Οἰνέος·

115

120

Στρ. δ'.

τῶν δ' ὥλεσε μοῖρ' ὅλοα  
 πλεῦνας· οὐ γάρ πω δαΐφρων  
 παῦσεν χόλον ἀγροτέρα  
 Λατοῦς θυγάτηρ· περὶ δ' αἴθωνος δορᾶς  
 μαρνάμεθ' ἐνδυκέως  
 Κουρῆσι μενεπτολέμοις·  
 ἐνθ' ἐγὼ πολλοῖς σὺν ἄλλοις  
 Ἰφικλον κατέκτανον  
 ἐσθλόν τ' Ἀφάρητα, θοοὺς μάτρως· οὐ γὰρ  
 καρτερόθυμος Ἄρης  
 κρίνει φίλον ἐν πολέμῳ·  
 τυφλὰ δ' ἐκ χειρῶν βέλη  
 ψυχαῖς ἔπι δυσμενέων φοι-  
 τᾷ θάνατόν τε φέρει,  
 τοῖσιν ἂν δαίμων θέλῃ·

125

130

135

- ταῦτ' οὐκ ἐπιλεξαμένα  
 Θεστίου κούρα δαΐφρων  
 μάτηρ κακόποτμος ἐμοὶ  
 βούλευσεν ὄλεθρον ἀτάρβακτος γυνά·  
 140 καίέ τε δαιδαλέας  
 ἐκ λάρνακος ὠκύμορον  
 φιτρὸν ἀγκλαύσασα, τὸν δὴ  
 μοῖρ' ἐπέκλωσεν τότε  
 ζωᾶς ὄρον ἀμετέρας ἔμμεν. τύχον μὲν  
 145 Δαϊπύλου Κλύμενον  
 παῖδ' ἄλκιμον ἐξεναρί-  
 ξων ἀμώμητον δέμας,  
 πύργων προπάροιθε κιχήσας·  
 τοὶ δὲ πρὸς εὐκτιμέναν  
 150 φεῦγον ἀρχαίαν πόλιν

- Πλευρῶνα· μίνυνθα δέ μοι ψυχὰ γλυκεῖα·  
 γνῶν δ' ὀλιγοσθενέων,  
 αἰαί· πύματον δὲ πνέων δάκρυσα τλάμων,  
 ἀγλαὰν ἦβαν προλείπων."  
 155 φασὶν ἀδεισιβόαν  
 Ἀμφιτρύωνος παῖδα μούνον δὴ τότε  
 τέγξαι βλέφαρον, ταλαπενθέος  
 πότμον οἰκτίροντα φωτός·  
 καὶ νιν ἀμειβόμενος  
 160 τάδ' ἔφα· "θνατοῖσι μὴ φῦναι φέριστον,

- μῆδ' ἀελίου προσιδεῖν  
 φέγγος· ἀλλ' οὐ γάρ τίς ἐστιν  
 πρᾶξις τάδε μυρομένοις,  
 χρὴ κέينو λέγειν ὅ τι καὶ μέλλει τελεῖν.  
 165 ἦρά τις ἐν μεγάροις



Οἰνῆος ἀρηϊφίλου  
 ἔστιν ἀδμήτα θυγάτρων,  
 σοὶ φυνὰν ἀλιγκία;  
 τάν κεν λιπαρὰν ἐθέλων θείμαν ἄκοιτιν.”  
 τὸν δὲ μενεπτολέμου 170  
 ψυχὰ προσέφα Μελεά-  
 γρου· “λίπον χλωραύχενα  
 ἐν δώμασι Δαϊάνειραν,  
 νῆϊν ἔτι χρυσέας  
 Κύπριδος θελξιμβρότου.” 175

Ἄντ. ε΄.

λευκώλενε Καλλιόπα,  
 στᾶσον εὐποίητον ἄρμα  
 αὐτοῦ· Δία τε Κρονίδαν  
 ὕμνησον Ὀλύμπιον ἀρχαγὸν θεῶν,  
 τόν τ' ἀκαμαντορόαν 180  
 Ἄλφεόν, Πέλοπός τε βίαν,  
 καὶ Πίσαν, ἔνθ' ὁ κλεεννὸς  
 ποσσὶ νικάσας δρόμῳ  
 ἦλθεν Φερένικος ἐς εὐπύργους Συρακόσ-  
 σας Ἰέρωνι φέρων 185  
 εὐδαιμονίας πέταλον.  
 χρὴ δ' ἀλαθείας χάριν  
 αἰνεῖν, φθόνον ἀμφοτέραισιν  
 χερσὶν ἀπωσάμενον,  
 εἴ τις εὖ πράσσοι βροτῶν. 190

Ἐπ. ε΄.

Βοιωτὸς ἀνὴρ τάδε φώνησεν,  
 Ἥσιδος πρόπολος  
 Μουσᾶν, ὃν ἂν ἀθάνατοι τιμῶσι, κείνῳ  
 καὶ βροτῶν φήμαν ἔπεσθαι.  
 πείθομαι εὐμαρέως 195

εὐκλέα κελεύθου γλῶσσαν οὐκ ἐκτὸς θεῶν  
πέμπειν Ἰέρωνι· τόθεν γὰρ  
πυθμένες θάλλουσιν ἐσθλῶν,  
τοὺς ὁ μεγιστοπάτωρ  
Ζεὺς ἀκινήτους ἐν εἰρήνῃ φυλάσσοι.

200

*Ode v.*

## PINDAR

*f.* 490 B.C.

Πιερικὰν σάλπιγγα, τὸν εὐαγέων βαρὺν ὕμνων  
χαλκευτάν, κατέχει Πίνδαρον ἄδε κόνις.

ANTIPATER OF SIDON, c. 100 B.C.

### XLVI.

Ἰέρωνι Συρακοσίῳ

Κέλῃτι

Στρ. α'.

"Αριστον μὲν ὕδωρ, ὃ δὲ χρυσὸς αἰθόμενον πῦρ  
ἄτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου·  
εἰ δ' ἄεθλα γάρυεν  
ἔλδεαι, φίλον ἦτορ,  
μηκέτ' ἀελίου σκόπει  
ἄλλο θαλπνότερον ἐν ἀμέ-

5

ρα φαεννὸν ἄστρον ἐρήμας δι' αἰθέρος,  
μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν·  
ὅθεν ὃ πολύφατος ὕμνος ἀμφιβάλλεται  
σοφῶν μητίεσσι, κελαδεῖν  
Κρόνου παῖδ' ἐς ἀφνεὰν ἰκομένους  
μάκαιραν Ἰέρωνος ἐστίαν,

10

Ἀντ. α'.

θεμιστεῖον ὃς ἀμφέπει σκᾶπτρον ἐν πολυμάλῳ  
Σικελίᾳ, δρέπων μὲν κορυφὰς ἀρετῶν ἀπο πασῶν·  
ἀγλαΐζεται δὲ καί  
μουσικᾶς ἐν ᾠῳῳ,

15

οἷα παίζομεν φίλαν  
ἄνδρες ἀμφὶ θαμὰ τράπεζαν.

- ἀλλὰ Δωρίαν ἀπὸ φόρμιγγα πασσάλου  
λάμβαν', εἴ τί τοι Πίσας τε καὶ Φερενίκου χάρις  
νόον ὑπὸ γλυκυτάταις ἔθηκε φροντίσιν,  
20 ὅτε παρ' Ἀλφεῶ σύτο δέμας  
ἀκέντητον ἐν δρόμοισι παρέχων,  
κράτει δὲ προσέμιξε δεσπόταν,

Ἐπ. α'.

- Συρακόσιον ἱπποχάρμαν βασιλῆα. λάμπει δέ οἱ κλέος  
ἐν εὐάνορι Λυδοῦ Πέλοπος ἀποικία·  
25 τοῦ μεγασθενὲς ἐράσσατο γαῖαόχος  
Ποσειδᾶν, ἐπεὶ νιν καθαροῦ λέβητος ἔξελε Κλωθῷ  
ἐλέφαντι φαίδιμον ὦμον κεκαδμένον.  
ἦ θαυματὰ πολλὰ, καὶ πού τι καὶ βροτῶν  
† φάτις ὑπὲρ τὸν ἀλαθῇ λόγον  
30 δεδαιδαλμένοι ψεύδεσι ποικίλοις ἐξαπατῶντι μῦθοι.

Στρ. β'.

- Χάρις δ', ἅπερ ἅπαντα τεύχει τὰ μείλιχα θνατοῖς,  
ἐπιφέρεισα τιμὰν καὶ ἄπιστον ἐμήσατο πιστόν  
ἔμμεναι τὸ πολλάκις·  
ἀμέραι δ' ἐπίλοιποι  
35 μάρτυρες σοφώτατοι.  
ἔστι δ' ἀνδρὶ φάμεν εἰκοδς  
ἀμφὶ δαιμόνων καλὰ· μείων γὰρ αἰτία.  
νιὲ Ταντάλου, σὲ δ' ἀντία προτέρων φθέγγξομαι,  
ὁπότ' ἐκάλεσε πατὴρ τὸν εὐνομώτατον  
ἐς ἔρανον φίλαν τε Σίπυλον,  
40 ἀμοιβαῖα θεοῖσι δεῖπνα παρέχων,  
τότ' Ἀγλαοτρίαιναν ἄρπαγᾶ

Ἀντ. β'.

δαμέντα φρένας ἰμέρω χρυσέαισιν ἀν' ἵπποις

ὑπατον εὐρυτίμου ποτὶ δῶμα Διὸς μεταβῆσαι,  
 ἔνθα δευτέρῳ χρόνῳ  
 ἦλθε καὶ Γανυμήδης  
 Ζηνὶ τῷτ' ἐπὶ χρέος.  
 ὥς δ' ἄφαντος ἔπελες, οὐδὲ

45

ματρὶ πολλὰ μαιόμενοι φῶτες ἄγαγον,  
 ἔννεπε κρυφᾷ τις αὐτίκα φθονερῶν γειτόνων,  
 ὕδατος ὅτι σε πυρὶ ζέουσιν εἰς ἄκμᾶν  
 μαχαίρᾳ τάμον κατὰ μέλη,  
 τραπέζαισί τ' ἀμφὶ δεύτατα κρεῶν  
 σέθεν διεδάσαντο καὶ φάγον.

50

'Επ. β'.

ἐμοὶ δ' ἄπορα γαστρίμαργον μακάρων τιν' εἰ-  
 πεῖν. ἀφίσταμαι.

ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος.

εἰ δὲ δὴ τιν' ἄνδρα θνατὸν Ὀλύμπου σκοποί

55

ἐτίμασαν, ἦν Τάνταλος οὗτος· ἀλλὰ γὰρ καταπέψαι

μέγαν ὄλβον οὐκ ἐδυνάσθη, κόρῳ δ' ἔλεν

ἄταν ὑπέροπλον, ἄν οἱ πατὴρ ὕπερ

κρέμασε καρτερόν τ' αὐτῷ λίθον,

τὸν αἰεὶ μενοιῶν κεφαλᾷς βαλεῖν εὐφροσύνας ἀλάται. 60

Στρ. γ'.

ἔχει δ' ἀπάλαμον βίον τοῦτον ἐμπεδόμοχθον,

μετὰ τριῶν τέταρτον πόνον, ἀθανάτων ὅτι κλέψαις

ἀλίκεσσι συμπόταις

νέκταρ ἀμβροσίαν τε

δῶκεν, οἷς νιν ἄφθιτον

65

\* ἔθεσαν. εἰ δὲ θεὸν ἀνὴρ τις

ἔλπεταί τι λαθέμεν ἔρδων, ἀμαρτάνει.

τοῦνεκα προῆκαν υἱὸν ἀθάνατοί οἱ πάλιν

μετὰ τὸ ταχύποτμον αὖτις ἀνέρων ἔθνος.

πρὸς εὐάνθεμον δ' ὅτε φυάν

70 λάχναι νιν μέλαν γένειον ἔρεφον,  
έτοῖμον ἀνεφρόντισεν γάμον

Ἀντ. γ'.

Πισάτα παρὰ πατρὸς εὐδοξον Ἴπποδάμειαν  
σχεθέμεν. ἐγγὺς ἐλθὼν πολιᾶς ἀλὸς οἶος ἐν ὄρφνα  
ἄπυεν βαρύκτυπον

75 Εὐτρίαιναν· ὁ δ' αὐτῷ  
παρ ποδὶ σχεδὸν φάνη.  
τῷ μὲν εἶπε· Φίλια δῶρα

Κυπρίας ἄγ' εἴ τι, Ποσειδάον, ἐς χάριν  
τέλλεται, πέδασον ἔγχος Οἰνομάου χάλκεον,  
ἐμὲ δ' ἐπὶ ταχυτάτων πόρευσον ἀρμάτων

80 ἐς Ἄλιν, κράτει δὲ πέλασον·  
ἐπεὶ τρεῖς τε καὶ δέκ' ἄνδρας ὀλέσαις  
μναστῆρας ἀναβάλλεται γάμον

Ἐπ. γ'.

θυγατρός. ὁ μέγας δὲ κίνδυνος ἀναλκιν οὐ  
φῶτα λαμβάνει.

θανεῖν δ' οἷσιν ἀνάγκα, τί κέ τις ἀνώνυμον

85 γῆρας ἐν σκότῳ καθήμενος ἔψοι μάταν,  
ἀπάντων καλῶν ἄμμορος; ἀλλ' ἐμοὶ μὲν οὗτος ἄεθλος  
ὑποκείμεται, τὸ δὲ πρᾶξιν φίλαν δίδοι.  
ὥς ἔνεπεν· οὐδ' ἀκράντοις ἐφάψατο  
ἔπεσι. τὸν μὲν ἀγάλλων θεός  
ἔδωκεν δίφρον τε χρύσειον πτεροῖσιν τ' ἀκάμαντας  
90 ἵππους.

Στρ. δ'.

ἔλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον·  
τέκε τε λαγέτας ἔξ ἀρεταῖσι μεμαότας υἱούς.  
νῦν δ' ἐν αἵμακουρίαις  
ἀγλααῖσι μέμικται,

95 Ἀλφειοῦ πόρῳ κλιθείς,

τύμβον ἀμφίπολον ἔχων πο-

λυξενωτάτῳ παρὰ βωμῷ, τὸ δὲ κλέος  
τηλόθεν δέδορκε τᾶν Ὀλυμπιάδων ἐν δρόμοις  
Πέλοπος, ἵνα ταχυτὰς ποδῶν ἐρίζεται  
ἀκμαί τ' ἰσχύος θρασύπονοι  
ὁ νικῶν δὲ λοιπὸν ἀμφὶ βίοντον  
ἔχει μελιτόεσσαν εὐδίαν

100

Ἄντ. δ'.

ἀέθλων γ' ἔνεκεν. τὸ δ' αἰεὶ παράμερον ἐσλόν  
ὑπατον ἔρχεται παντὶ βροτῶν. ἐμὲ δὲ στεφανῶσαι  
κεῖνον ἱππεῖω νόμῳ  
Αἰοληΐδι μολπᾷ  
χρή· πέποιθα δὲ ξένον  
μὴ τιν' ἀμφότερα καλῶν τε

105

ἴδριν \* ἄμμε καὶ δύναμιν κυριώτερον  
τῶν γε νῦν κλυταῖσι δαιδαλωσέμεν ὕμνων πτυχαῖς.  
θεὸς ἐπίτροπος ἐὼν τεαῖσι μῆδεται  
ἔχων τοῦτο κᾶδος, Ἰέρων,  
μερίμναισιν· εἰ δὲ μὴ ταχὺ λίποι,  
ἔτι γλυκυτέραν κεν ἔλπομαι

110

Ἐπ. δ'.

σὺν ἄρματι θοῷ κλείξειν ἐπίκουρον εὐρὼν ὁδὸν λόγων,  
παρ' εὐδείελον ἐλθὼν Κρόνιον. ἐμοὶ μὲν ὦν  
Μοῖσα καρτερώτατον βέλος ἀλκᾷ τρέφει·  
ἐπ' ἄλλοισι δ' ἄλλοι μεγάλοι· τὸ δ' ἔσχατον κορυφούται  
βασιλεῦσι. μηκέτι πάπταινε πόρσιον.  
εἴη σέ τε λοιπὸν ὑψοῦ χρόνον πατεῖν,  
ἐμέ τε τοσσάδε νικαφόροις  
ὁμιλεῖν, πρόφαντον σοφία καθ' Ἑλλανας ἐόντα παντῇ.

115

119

*Olympian I.*



## XLVII.

Ἰέρωνι Αἰτναίῳ

Ἄρματι.

Στρ. α'.

Χρυσέα φόρμιγξ, Ἀπόλλωνος καὶ ἰοπλοκάμων  
σύνδικον Μοισᾶν κτέανον·

τᾶς ἀκούει μὲν βάσις, ἀγλαΐας ἀρχά,  
παίθονται δ' αἰοιοὶ σάμασιν,  
ἀγησιχόρων ὁπότεν προοιμίων  
ἀμβολὰς τεύχης ἐλελιζομένα.

5 καὶ τὸν αἰχματὰν κεραυνὸν σβεन्नύεις  
ἀενάου πυρός. εὖδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός,  
ὠκεῖαν πτέρυγ' ἀμφοτέρωθεν χαλάξαις,

Ἄντ. α'.

ἀρχὸς οἰωνῶν, κελαινῶπιν δ' ἐπὶ οἱ νεφέλαν  
ἀγκύλῳ κρατί, γλεφάρων  
ἀδὺν κλαῖστρον, κατέχευας· ὁ δὲ κνώσσων  
ὑγρὸν νῶτον αἰωρεῖ, τεαῖς

10 ῥιπαῖσι κατασχόμενος. καὶ γὰρ βια-  
τὰς Ἄρης, τραχεῖαν ἀνευθε λιπῶν  
ἐγχέων ἀκμάν, ἰαίνει καρδίαν  
κώματι, κῆλα δὲ καὶ δαιμόνων θέλγει φρένας, ἀμφί  
τε Λατοίδα σοφία βαθυκόλπων τε Μοισᾶν.

Ἐπ. α'.

ὅσσα δὲ μὴ πεφίληκε Ζεὺς, ἀτύζονται βοάν  
Πιερίδων αἶοντα, γᾶν τε καὶ πόντον κατ' ἀμαιμάκετον,  
15 ὅς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται θεῶν πολέμιος,  
Τυφῶς ἑκατοντακάρανος· τὸν ποτε  
Κιλίκιον θρέψεν πολυνύμμον ἄντρον· νῦν γε μάν  
ταί θ' ὑπὲρ Κύμας ἀλιερκέες ὄχθαι  
Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα, κίων δ'  
οὐρανία συνέχει,  
20 νιφόεσσ' Αἴτνα, πάνετες χιόνος ὀξείας τιθίνα·

Στρ. β'.

τᾶς ἐρεύνονται μὲν ἀπλάτου πυρὸς ἀγνόταται  
ἐκ μυχῶν παγαί· ποταμοὶ

δ' ἀμέραισιν μὲν προχέοντι ῥόον καπνοῦ  
αἴθων· ἀλλ' ἐν ὄρφναισιν πέτρας  
φοίνισσα κυλινδομένα φλόξ ἐς βαθεῖ-  
αν φέρει πόντου πλάκα σὺν πατάγῳ.

κεῖνο δ' Ἀφαίστοιο κρουνοὺς ἐρπετόν·  
δεινοτάτους ἀναπέμπει· τέρας μὲν θαυμάσιον πο-  
τιδέσθαι, θαῦμα δὲ καὶ παρεόντων ἀκούσαι,

25

Ἄντ. β'.

οἶον Αἴτνας ἐν μελαμφύλλοις δέδεταί κορυφαῖς  
καὶ πέδῳ, στρωμνὰ δὲ χαράσ-

σοισ' ἅπαν νῶτον ποτικεκλιμένον κεντεῖ.

εἴη, Ζεῦ, τὴν εἴη ἀνδάνειν,

ὅς τοῦτ' ἐφέπεις ὄρος, εὐκάρποιο γαί-

ας μέτωπον, τοῦ μὲν ἐπωνυμίαν

κλεινὸς οἰκιστὴρ ἐκύδανεν πόλιν

γείτονα, Πυθιάδος δ' ἐν δρόμῳ κᾶρυξ ἀνέειπέ νιν

ἀγγέλλων Ἰέρωνος ὑπὲρ καλλινίκου

30

Ἐπ. β.

ἄρμασι. ναυσιφορήτοις δ' ἀνδράσι πρῶτα χάρις

ἐς πλόον ἀρχομένοις πομπαῖον ἐλθεῖν οὔρον· εἰκότα γάρ

καὶ τελευτᾷ φερτέρου νόστου τυχεῖν. ὁ δὲ λόγος 35

ταύταις ἐπὶ συντυχίαις δόξαν φέρει

λοιπὸν ἔσσεσθαι στεφάνοισί νιν ἵπποις τε κλυτάν

καὶ σὺν εὐφώνοις θαλίαις ὀνυμαστάν.

Λύκιε καὶ Δάλοι' ἀνάστων Φοῖβε, Παρνασοῦ τε κράναν

Κασταλίαν φιλέων,

ἐθελήσαις ταῦτα νόφ τιθέμεν εὐανδρόν τε χώραν.

40

Στρ. γ'.

ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροταίς ἀρεταῖς,

καὶ σοφοὶ καὶ χερσὶ βια-  
ταὶ περίγλωσσοί τ' ἔφυν. ἄνδρα δ' ἐγὼ κείνον  
αἰνῆσαι μενοινῶν ἔλπομαι  
μὴ χαλκοπάρρον ἄκουθ' ὥσει τ' ἀγῶ-  
νος βαλεῖν ἔξω παλάμα δονέων,  
45 μακρὰ δὲ ρίψαις ἀμεύσασθ' ἀντίους.  
εἰ γὰρ ὁ πᾶς χρόνος ὄλβον μὲν οὔτω καὶ κτεάνων  
δόσιν εὐθύνοι, καμάτων δ' ἐπίλασιν παράσχοι.

Ἄντ. γ'.

ἦ κεν ἀμνάσειεν, οἷαις ἐν πολέμοισι μάχαις  
τλάμονι ψυχᾷ παρέμειν',  
ἀνίχ' εὐρίσκοντο θεῶν παλάμαις τιμάν,  
οἷαν οὔτις Ἑλλάνων δρέπει,  
50 πλούτου στεφάνωμ' ἀγέρωχον. νῦν γε μὰν  
τὰν Φιλοκτῆταο δίκαν ἐφέπων  
ἐστρατεύθη· σὺν δ' ἀνάγκα μὴ φίλον  
καί τις ἐὼν μεγαλάνωρ ἔσανεν. φαντὶ δὲ Λαμνόθεν  
ἔλκει τειρόμενον \* μετανάσσοντας ἐλθεῖν

Ἐπ. γ'.

ἥρωας ἀντιθέους Ποίαντος υἱὸν τοξόταν·  
ὃς Πριάμοιο πόλιν πέρσεν, τελεύταςεν τε πόνους Δαναοῖς,  
55 ἀσθενεῖ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἦν.  
οὔτω δ' Ἰέρωνι θεὸς ὀρθωτῆρ πέλοι  
τὸν προσέρποντα χρόνον, ὦν ἔραται καιρὸν διδούς.  
Μοῖσα, καὶ παρ Δεινομένει κελαδῆσαι  
πίθεό μοι ποινὰν τεθρίππων· χάρμα δ' οὐκ ἀλλότριον  
νικαφορία πατέρος.

60 ἄγ' ἔπειτ' Αἴτνας βασιλεῖ φίλιον ἐξεύρωμεν ὕμνον,

Στρ. δ'.

τῷ πόλιν κείναν θεοδμάτῳ σὺν ἐλευθερίᾳ  
Ἑλλίδος στάθμας Ἰέρων  
ἐν νόμοις ἔκτισσ'. ἐθέλονται δὲ Παμφύλου

καὶ μὰν Ἡρακλειδᾶν ἔκγονοι  
 ὄχθαις ὑπο Ταῦγέτου ναῖοντες αἰ-  
 εὶ μένειν τεθμοῖσιν ἐν Αἰγιμιοῦ  
 Δωριεῖς. ἔσχον δ' Ἀμύκλας ὄλβιοι, 65  
 Πινδόθεν ὀρνύμενοι, λευκοπώλων Τυνδαριδᾶν βαθύδοξοι  
 γείτονες, ὧν κλέος ἄνθησεν αἰχμᾶς·

Ἄντ. δ'.

Ζεῦ τέλει', αἰεὶ δὲ τοιαύταν Ἀμένα παρ' ὕδωρ  
 αἶσαν ἀστοῖς καὶ βασιλεῦ-  
 σιν διακρίνειν ἔτυμον λόγον ἀνθρώπων.  
 σὺν τοι τίν κεν ἀγητὴρ ἀνὴρ  
 νιῶ τ' ἐπιτελλόμενος δᾶμον γεραί- 70  
 ρων τράποι σύμφωνον ἐς ἀσυχίαν.  
 λίσσομαι νεῦσον, Κρονίων, ἄμερον  
 ὄφρα κατ' οἶκον ὁ Φοῖνιξ ὁ Τυρσανῶν τ' ἀλαλατὸς  
 ἔχῃ, ναυσίστονον ὕβριν ἰδὼν τὰν πρὸ Κύμας·

Ἐπ. δ'.

οἶα Συρακοσίων ἀρχῇ δαμασθέντες πάθον,  
 ὠκυπόρων ἀπὸ ναῶν ὅς σφιν ἐν πόντῳ βάλεθ' ἀλικίαν,  
 Ἑλλάδ' ἐξέλκων βαρείας δουλείας. ἀρέομαι 75  
 παρ μὲν Σαλαμῖνος Ἀθηναίων χάριν  
 μισθόν, ἐν Σπάρτῃ δ' \*ἐνέπων πρὸ Κιθαιρῶνος μάχαν,  
 ταῖσι Μῆδειοι κάμον ἀγκυλότοξοι,  
 παρὰ δὲ τὰν εὐνδρον ἀκτὰν Ἰμέρα παίδεσσιν ὕμνον  
 Δεινομένεος τελέσαις,  
 τὸν ἐδέξαντ' ἀμφ' ἀρετᾷ, πολεμίων ἀνδρῶν καμόντων. 80

Στρ. ε'.

καιρὸν εἰ φθέγξαιο, πολλῶν πείρατα συντανύσαις  
 ἐν βραχεῖ, μείων ἔπεται  
 μῶμος ἀνθρώπων. ἀπὸ γὰρ κόρος ἀμβλύνει  
 αἰανὴς ταχείας ἐλπίδας·

- ἀστῶν δ' ἀκοὰ κρύφιον θυμὸν βαρύ-  
 νει μάλιστ' ἐσλοῖσιν ἐπ' ἄλλοτρίοις.  
 85 ἀλλ' ὅμως, κρέσσων γὰρ οἰκτιρμοῦ φθόνος,  
 μὴ παρίει καλὰ. νῶμα δικαίῳ πηδαλίῳ στρατόν·  
 ἄψευδεὶ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν.

Ἄντ. ε'.

- εἴ τι καὶ φλαῦρον παραιθύσσει, μέγα τοι φέρεται  
 παρ σέθεν. πολλῶν ταμίας  
 ἐσσί· πολλοὶ μάρτυρες ἀμφοτέροις πιστοί.  
 εὐάνθεϊ δ' ἐν ὀργᾷ παρμένων,  
 90 εἴπερ τι φιλεῖς ἀκοὰν ἀδεῖαν αἰ-  
 εὶ κλύειν, μὴ κάμνε λίαν δαπάναις·  
 ἐξίει δ' ὥσπερ κυβερνάτας ἀνήρ  
 ἰστίον ἀνεμόεν. μὴ δολωθῇς, ᾧ φίλος, εὐτραπέλοις  
 κέρδεσσ'· ὀπιθόμβροτον αὔχημα δόξας

Ἐπ. ε'.

- οἶον ἀποιοχόμενων ἀνδρῶν δίαιταν μανύει  
 καὶ λογιόις καὶ αἰδοῖς. οὐ φθίνει Κροίσου φιλόφρων  
 ἀρετά·  
 95 τὸν δὲ ταύρῳ χαλκῆῳ καυτῆρα νηλέα νόον  
 ἐχθρὰ Φάλαριν κατέχει παντᾶ φάτις,  
 οὐδέ νιν φόρμιγγες ὑπωρόφιοι κοινωνίαν  
 μαλθακὰν παίδων ὀάροισι δέκονται.  
 τὸ δὲ παθεῖν εὖ πρῶτον ἀέθλων· εὖ δ' ἀκούειν δευτέρα  
 μοῖρ'· ἀμφοτέροισι δ' ἀνήρ  
 100 ὃς ἂν ἐγκύρσῃ καὶ ἔλῃ, στέφανον ὑψιστον δέδεκται.

*Pythian I.*

## XLVIII.

Χρομίῳ Αἰτναίῳ  
Ἴπποις.

Στρ. α'.

Ἄμπνευμα σέμνὸν Ἀλφειοῦ,  
κλεινᾶν Συρακοσσᾶν θάλας Ὀρτυγία,  
δέμνιον Ἀρτέμιδος,  
Δάλου κασιγνήτα, σέθεν ἄδυεπής  
ῥυμος ὀρμᾶται θέμεν 5  
αἶνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου χάριν·  
ἄρμα δ' ὀτρύνει Χρομίου Νεμέα θ' ἔργμασιν νικαφόροις  
ἐγκώμιον ζεύξαι μέλος.

Ἀντ. α'.

ἀρχαὶ δὲ βέβληνται θεῶν  
κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.  
ἔστι δ' ἐν εὐτυχίᾳ 10  
πανδοξίας ἄκρον· μεγάλων δ' ἀέθλων  
Μοῖσα μεμνᾶσθαι φιλεῖ.  
σπεῖρέ νιν ἀγλαΐαν τινὰ νάσῳ, τὰν Ὀλύμπου δεσπότης  
Ζεὺς ἔδωκεν Φερσεφόνη, κατένευσέν τέ οἱ χαίταις, ἀρισ-  
τεύοισαν εὐκάρπου χθονός

Ἐπ. α'.

Σικελίαν πείραν ὀρθώσιν κορυφαῖς πολίων ἀφνεαῖς· 15  
ὥπασε δὲ Κρονίων πολέμου μναστῆρά οἱ χαλκεντέος  
λαὸν ἵππαιχμον, θαμὰ δὴ καὶ Ὀλυμπιάδων φύλλοις  
ἐλαιᾶν χρυσέοις  
μιχθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλῶν.

Στρ. β'.

ἔσταν δ' ἐπ' αὐλείαις θύραις  
ἀνδρὸς φιλοξείνου καλὰ μελπόμενος, 20  
ἔνθα μοι ἀρμόδιον

δείπνον κεκόσμηται, θαμὰ δ' ἄλλοδαπῶν  
οὐκ ἀπείρατοι δόμοι  
ἐντί· λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν  
ἀντίον. τέχνη δ' ἐτέρων ἕτεραι· χρὴ δ' ἐν εὐθείαις ὁδοῖς  
25 στείχοντα μάρνασθαι φυᾷ.

Ἄντ. β'.

πράσσει γὰρ ἔργῳ μὲν σθένος,  
βουλαῖσι δὲ φρήν, ἐσσόμενον προῖδεῖν  
συγγενὲς οἷς ἔπεται.  
Ἄγησιδάμου παῖ, σέο δ' ἀμφὶ τρόπῳ  
30 τῶν τε καὶ τῶν χρήσιες.  
οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλούτον κατακρύψαις  
ἔχειν,  
ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκούσαι φίλοις ἐξαρκέων·  
κοινὰ γὰρ ἔρχοντ' ἐλπίδες

Ἐπ. β'.

πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡρακλέος ἀντέχομαι προ-  
φρόνως  
ἐν κορυφαῖς ἀρετῶν μεγάλαις, ἀρχαῖον ὀτρύνων λόγον,  
ὥς, ἐπεὶ σπλάγχνων ὑπο ματέρος αὐτίκα θαητὰν ἐς  
35 αἶγλαν παῖς Διός  
ὠδῖνα φεύγων διδύμῳ σὺν κασιγνήτῳ μόλεν,

Στρ. γ'.

\* ὥς οὐ λαθὼν χρυσόθρονον  
Ἦραν κροκωτὸν σπάργανον ἐγκατέβα·  
ἀλλὰ θεῶν βασιλέα  
40 σπερχθεῖσα θυμῷ πέμπε δράκοντας ἄφαρ.  
τοὶ μὲν οἰχθεῖσάν πυλᾶν  
ἐς θαλάμου μυχὸν εὐρὺν ἔβαν, τέκνοισιν ὠκείας γνώθους  
ἀμφελίξασθαι μέμαῶτες· ὁ δ' ὀρθὸν μὲν ἄντεινεν κάρα,  
πειρᾶτο δὲ πρῶτον μάχας,



Ἄντ. γ'.

δισσαῖσι δοιοὺς αὐχένων  
 μάρψαις ἀφύκτοις χερσὶν ἑαῖς ὄφιας·  
 ἀγχομένοις δὲ † χρόνος  
 ψυχὰς ἀπέπνευσεν μελέων ἀφάτων.  
 ἐκ δ' ἄρ' ἄτλατον δέος  
 πλάξε γυναικάς, ὅσαι τύχον Ἀλκμήνας ἀρήγοισαι λέχει·  
 καὶ γὰρ αὐτά, \* θάσπον ἄπεπλος ὀρούσαις' ἀπὸ στρω-  
 μῆς, ὁμῶς ἄμυνεν ὕβριν κνωδάλων. 50

Ἐπ. γ'.

ταχὺ δὲ Καδμείων ἀγοὶ χαλκείοις ἔδραμον σὺν ὅπλοις  
 ἀθρόοι·  
 ἐν χερὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσω φά-  
 σγανον  
 ἔκετ', ὀξείαις ἀνίαισι τυπεί. τὸ γὰρ οἰκεῖον πιέζει  
 πάνθ' ὁμῶς·  
 εὐθύς δ' ἀπήμων κραδίᾳ κᾶδος ἀμφ' ἀλλότριον.

Στρ. δ'.

ἔστα δὲ θάμβει δυσφόρῳ  
 τερπνῷ τε μιχθείς. εἶδε γὰρ ἐκνόμιον  
 λημὰ τε καὶ δύναμιν  
 νιόῳ· παλίγγλωσσον δέ οἱ ἀθάνατοι  
 ἀγγέλων ῥῆσιν θέσαν.  
 γείτονα δ' ἐκκάλεσεν Διὸς ὑψίστου προφάταν ἔξοχον, 60  
 ὀρθόμαντιν Τειρεσίαν· ὃ δὲ οἱ φράξε καὶ παντὶ στρατῷ,  
 ποίαις ὁμιλήσει τύχαις,

Ἄντ. δ'.

ὅσσοις μὲν ἐν χέρσῳ κτανών,  
 ὅσσοις δὲ πόντῳ θήρας αἰδροδίκας·  
 καὶ τινα σὺν πλαγίῳ  
 ἀνδρῶν κόρῳ στείχοντα \* τῷ ἐχθροτάτῳ 65  
 φᾶσέ νιν δώσειν μόρῳ.

καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγγας Γιγάντεσσιν μάχαν  
ἀντιάξωσιν, βελέων ὑπὸ ῥιπαῖσι κείνου φαιδίμαν γαῖα  
πεφύρσεσθαι κόμαν

Ἐπ. δ'.

ἔνεπεν· αὐτὸν μὰν ἐν εἰράνῃ τὸν ἅπαντα χρόνον \* ἐν  
σχερῶ

70 ἀσυχίαν καμάτων μεγάλων ποινὰν λαχόντ' ἐξαίρετον  
ὀλβίοις ἐν δώμασι, δεξάμενον θαλερὰν Ἥβαν ἄκοιτιν καὶ  
γάμον

δαίσαντα, παρ Δι Κρονίδα σεμνὸν αἰνήσειν νόμον.

*Nemean I.*

# XLIX.

Φυλακίδα Αἰγινήτῃ

Παγκρατίῳ.

Στρ. α'.

Θάλλοντος ἀνδρῶν ὥς ὅτε συμποσίου  
δεύτερον κρατῆρα Μοισαίων μελέων  
κίρναμεν Λάμπωνος εὐαέθλου γενεᾶς ὕπερ, ἐν Νεμέᾳ  
μὲν πρῶτον, ὦ Ζεῦ,

τὴν ἄωτον δεξάμενοι στεφάνων,

5 νῦν αὖτις Ἴσθμοῦ δεσπότῃ

Νηρεΐδεσσὶ τε πεντήκοντα, παίδων ὀπλοτάτου

Φυλακίδα νικῶντος. εἶη δὲ τρίτον

σωτῆρι πορσαίνοντας Ὀλυμπίῳ Αἴγιναν κᾶτα

σπένδειν μελιφθόγγοις αἰοιδαῖς.

Ἀντ. α'.

10 εἰ γὰρ τις ἀνθρώπων δαπάνῃ τε χαρεῖς

καὶ πόνῳ πράσσει θεοδμάτους ἀρετάς,

σύν τέ οἱ δαίμων φυτεύει δόξαν ἐπήρατον, ἐσχατίᾳς

ἥδη πρὸς ὄλβου

βάλλετ' ἄγκυραν θεότιμος ἐών.  
 τοίαισιν ὀργαῖς εὔχεται  
 ἀντιάσαις αἶδαν γῆράς τε δέξασθαι πολιόν  
 ὁ Κλεονίκου παῖς· ἐγὼ δ' ὑψίθρονον  
 Κλωθῶ κασιγνήτας τε προσεννέπω ἔσπεσθαι κλυταῖς  
 ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.

Ἐπ. α'.

ὔμμε τ', ὦ χρυσάρματοι Διακίδαι,  
 τέθμιόν μοί φامي σαφέστατον ἔμμεν  
 τάνδ' ἐπιστείχοντα νᾶσον ραινέμεν εὐλογίαις.  
 μυρίαί δ' ἔργων καλῶν τέτμηνθ' ἑκατόμπεδοι ἐν σχερῶ  
 κέλευθοι  
 καὶ πέραν Νείλοιο παγᾶν καὶ δι' Ὑπερβορέους·  
 οὐδ' ἔστιν οὕτω βύρβαρος οὔτε παλίγγλωστος πόλις,  
 ἅτις οὐ Πηλῆος αἶψι κλέος ἥρωος, εὐδαίμονος γαμβροῦ  
 θεῶν,

25

Στρ. β'.

οὐδ' ἅτις Αἴαντος Τελαμωνιάδα  
 καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον  
 ἄγε σὺν Τιρυνθίοισι πρόφρονα σύμμαχον ἐς Τροίαν,  
 ἥρωσι μόχθον,  
 Λαομεδοντειᾶν ὑπὲρ ἀμπλακιᾶν  
 ἐν ναυσὶν Ἀλκμήνας τέκος.  
 εἶλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων  
 ἔθνεα, καὶ τὸν βουβόταν οὔρεϊ ἴσον  
 Φλέγραισιν εὐρῶν Ἀλκυονῇ σφετέρως οὐ φείσατο  
 χερσὶν βαρυφθόγγοιο νευρᾶς

30

Ἀντ. β'.

Ἡρακλῆς. ἀλλ' Αἰακίδαν καλέων  
 ἐς πλόον \*δεῖπνον κύρησεν δαινυμένων.  
 τὸν μὲν ἐν ῥίνῳ λέοντος στάντα κελήσατο νεκταραίς  
 σπονδαῖσιν ἄρξαι

35

καρτεραίχμαν Ἀμφιτρωνιάδαν·

ἄνδωκε δ' αὐτῷ φέρτατος

40 οἰνοδόκον φιάλαν χρυσῷ πεφρικυῖαν Τελαμών,

ὁ δ' ἀνατείναις οὐρανῷ χεῖρας ἀμάχους

αὔδασε τοιούτον ἔπος· Εἴ ποτ' ἐμᾶν, ὦ Ζεῦ πάτερ

θυμῷ ἔελων ἀρᾶν ἄκουσας,

Ἑπ. β'.

νῦν σε, νῦν εὐχαῖς ὑπο θεσπεσίαις

45 λίσσομαι παῖδα θρασὺν ἐξ Ἑριβοίας

ἀνδρὶ τῷδε, † ξεῖνον ἀμὸν μοιρίδιον τελέσαι·

τὸν μὲν ἄρρηκτον φυάν, ὥσπερ τόδε δέρμα με νῦν

περιπλανᾶται

θηρός, ὃν ἀμπρωτον ἀέθλων κτεῖνά ποτ' ἐν Νεμέᾳ·

θυμὸς δ' ἐπέσθω. ταῦτ' ἄρα οἱ φαμένῳ πέμψεν θεός

ἀρχὸν οἰωνῶν μέγαν αἰετόν· ἀδεῖα δ' ἔνδον νιν ἔκνιξεν

50 χάρις,

Στρ. γ'.

εἰπέν τε φωνήσαις ἄτε μάντις ἀνὴρ·

Ἔσσεταί τοι παῖς ὃν αἰτεῖς, ὦ Τελαμών·

καί νιν ὄρνιχος φανέντος κέκλευ ἐπώνυμον εὐρυβίαν

Αἶαντα, λαῶν

ἐν πόνοις ἔκπαγλον Ἐνναλίου.

55 ὥς ἄρα εἰπὼν ἀντίκα

ἔξετ'. ἐμοὶ δὲ μακρὸν πάσας ἀναγῆσασθ' ἀρετάς

Φυλακίδα γὰρ ἦλθον, ὦ Μοῖσα, ταμίας

Πυθέα τε κώμων Εὐθυμένει τε. τὸν Ἀργείων τρόπον

εἰρήσεται \*μάκρ' ἐν βραχίστοις.

Ἀντ. γ'.

60 ἄραντο γὰρ νίκας ἀπὸ παγκρατίου

τρεῖς—ἀπ' Ἰσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας—

ἀγλαοὶ παῖδές τε καὶ μάτρωες· ἀνὰ δ' ἄγαγον ἐς φάος

οἷαν μοῖραν ὕμνων,

τὰν Ψαλυχιδᾶν δὲ πάτρην Χαρίτων  
 ἄρδοντι καλλίστα δρόσῳ,  
 τόν τε Θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιν 65  
 θεοφιλῇ ναίοισι. Δάμπων δὲ μελέταν  
 ἔργοις ὀπάζων Ἑσιόδου μάλα τιμῇ τοῦτ' ἔπος,  
 νιοῖσίν τε φράζων παραινεί,

Ἐπ. γ'.

ξυνὸν ἄστει κόσμον ἐῷ προσάγων·  
 καὶ ξένων εὐεργεσίαις ἀγαπᾶται, 70  
 μέτρα μὲν γνῶμα διώκων, μέτρα δὲ καὶ κατέχων·  
 γλῶσσα δ' οὐκ ἔξω φρενῶν· φαίης κέ νιν \* ἀνδράσιν  
 ἀεθληταῖσιν ἔμμεν

Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.  
 πίσω σφε Δίρκας ἀγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι  
 χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτειχέσιν  
 Κάδμου πύλαις. 75

Isthmian V.

## Scolia

## L.

Theoxenus of Tenedos.

Στρ.

Χρῆν μὲν κατὰ καιρὸν ἐρώτων ὀρέπεσθαι, θυμέ, σὺν  
 ἀλικίᾳ·  
 τὰς δὲ Θεοξένου ἀκτίνάς προσώπου μαρμαριζοίσας  
 ὀρακεῖς  
 ὅς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος  
 ἢ σιδάρου κεχάλκευται μέλαιναν καρδίαν

Ἀντ.

ψυχρᾷ φλογί, πρὸς δ' Ἀφροδίτας ἀτιμασθεῖς ἐλι-  
 κοβλεφάρου 5

ἢ περὶ χρήμασι μοχθίζει βιαίως, ἢ γυναικείῳ θράσει  
 ψυχρὰν φορεῖται πᾶσαν ὁδὸν θεραπέων.  
 ἀλλ' ἐγὼ θεᾶς ἕκατι, κηρὸς ὥς δαχθεὶς ἔλα

Ἑπ.

ἱρᾶν μελισσᾶν, τάκομαι, εὐτ' ἂν ἴδω παιδὸς νεόγυιον ἐς  
 ἡβαν.

10 ἐν δ' ἄρα καὶ Τενέδῳ Πειθώ τ' ἄταλλεν  
 καὶ Χάρις υἱὸν Ἀγρησιλάου.

PINDAR.

## LI.

Ἀρμοδίου μέλος. Σκόλιον Καλλιστράτου.

Στρ. α'.

Ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω,  
 ὥσπερ Ἀρμόδιος καὶ Ἀριστογείτων,  
 ὅτε τὸν τύραννον κτανέτην  
 ἰσονόμους τ' Ἀθήνας ἐποίησάτην.

Στρ. β'.

5 Φίλταθ' Ἀρμόδι', οὐ τί που τέθνηκας,  
 νήσοις δ' ἐν μακάρων σέ φασιν εἶναι,  
 ἵνα περ ποδώκης Ἀχιλεὺς,  
 Τυδεΐδην τέ φασ' ἐσθλὸν \* αἰὲ μένειν.

Στρ. γ'.

10 Ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω,  
 ὥσπερ Ἀρμόδιος καὶ Ἀριστογείτων,  
 ὅτ' Ἀθηναίης ἐν θυσίσαις  
 ἄνδρα τύραννον Ἴππαρχον ἐκαινέτην.

Στρ. δ'.

15 Αἰεὶ σφῶν κλέος ἔσσεται κατ' αἶαν,  
 φίλταθ' Ἀρμόδιος καὶ Ἀριστογείτων,  
 ὅτι τὸν τύραννον κτανέτην  
 ἰσονόμους τ' Ἀθήνας ἐποίησάτην.

## LII.

Ἐβρίον τοῦ Κρητός.

Στρ. α'.

Ἔστι μοι πλοῦτος μέγας δόρυ καὶ ξίφος  
καὶ τὸ καλὸν λαισήϊον, πρόβλημα χρωτός·  
τούτῳ γὰρ ἄρῳ, τούτῳ θερίζω,  
τούτῳ πατέω τὸν ἀδὺν οἶνον ἀπ' ἀμπέλω·  
τούτῳ δεσπότης μονοῖας κέκλημαι.

5

Στρ. β'.

Τοὶ δὲ μὴ τολμῶντ' ἔχειν δόρυ καὶ ξίφος  
καὶ τὸ καλὸν λαισήϊον, πρόβλημα χρωτός,  
πάντες γόνυ πεπτηῶτες ἁμόν,  
πάντες σέβοντι προσκυνεῦντί τε δεσπόταν  
καὶ μέγαν βασιλῆα φωνέοντες.

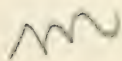
10

## Carmina Popularia.

## LIII.

ὦ Λίνε πᾶσι θεοῖσιν  
τετιμένε, σοὶ γὰρ ἔδωκαν  
πρώτῳ μέλος ἀνθρώποισιν  
φωναῖς λιγυραῖς ἀεῖσαι·  
Φοῖβος δὲ κότῳ σ' ἀναιρεῖ,  
Μοῦσαι δέ σε θρηνέουσιν.

5





## LIV.

Χελιδονισταί. Ἀγερμὸς Ῥοδίων.

- Ἦλθ', ἦλθε χελιδών  
καλὰς ὥρας ἄγουσα,  
καλοὺς ἐνιαυτούς,  
ἐπὶ γαστέρα λευκά,  
5 ἐπὶ νῶτα μέλαινα.  
παλάθαν σὺν προκύκλει  
ἐκ πίονος οἴκου  
οἴνου τε δέπαστρον  
τυρῶν τε κάνυστρον·  
10 \* καὶ πύρνα χελιδών  
καὶ λεκιθίταν  
οὐκ ἀπωθεῖται. πότερ' ἀπίωμες, ἢ λαβώμεθα;  
εἰ μὲν τι δώσεις· εἰ δὲ μή, οὐκ εἴσομες,  
ἢ τὰν θύραν φέρωμες ἢ θοῦπέρθυρον  
15 ἢ τὰν γυναῖκα τὰν ἔσω καθημέναν·  
μικρὰ μὲν ἔστι, ραδίως νιν οἴσομες.  
\* ἂν δὲ φέρῃς τι,  
\* μέγα δὴ τι φέροιο.  
ἄνοιγ', ἄνοιγε τὰν θύραν χελιδόνι·  
20 οὐ γὰρ γέροντές ἐσμεν, ἀλλὰ παιδία.

## AESCHYLUS

b. 525 B.C.

Ο τραγικὸν φῶνημα καὶ ὀφρυέεσσαν ἀοιδὴν  
πυργώσας στιβαρῇ πρῶτος ἐν εὐεπίῃ.

ANON.

LV.

Αἰσχύλον Εὐφορίωνος Ἀθηναῖον τόδε κεύθει  
μνῆμα καταφθίμενον πυροφόροιο Γέλας·  
ἄλκην δ' εὐδόκιμον Μαραθῶνιον ἄλσος ἂν εἴποι  
καὶ βαθυχαιτήεις Μῆδος ἐπιστάμενος.

LVI.

Πάροδος.

Δέκατον μὲν ἔτος τόδ', ἐπεὶ Πριάμου  
μέγας ἀντίδικος,  
Μενέλαος ἄναξ ἡδ' Ἀγαμέμνων,  
διθρόνου Διόθεν καὶ δισκήπτρου  
τιμῆς ὀχυρὸν ξεῦγος Ἀτρεΐδαιν,  
στόλον Ἀργείων χιλιοναύτην  
τῇσδ' ἀπὸ χώρας  
ἦραν, στρατιῶτιν ἄρωγῇν,

5

- μέγαν ἐκ θυμοῦ κλάζοντες ἼΑρη,  
 10 τρόπον αἰγυπιῶν,  
 οἷτ' ἐκπατίοις ἄλγεσι παίδων  
 ὕπατοι λεχέων στροφοδινοῦνται  
 πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι,  
 δεμνιοτήρη  
 15 πόνον ὀρταλίχων ὀλέσαντες·  
 ὕπατος δ' αἶων ἢ τις Ἀπόλλων  
 ἢ Πὰν ἢ Ζεὺς οἰωνόθροον  
 γόον ὀξύβοαν τῶνδε μετοίκων  
 ὑστερόποινον  
 20 πέμπει παραβᾶσιν Ἐρινύν.  
 οὔτω δ' Ἀτρώης παῖδας ὁ κρείσσων  
 ἐπ' Ἀλεξάνδρῳ πέμπει ξένιος  
 Ζεὺς, πολυάνορος ἀμφὶ γυναικός  
 πολλὰ παλαιάσματα καὶ γυιοβαρῇ  
 25 γόνατος κονίαισιν ἐρειδομένου  
 διακναιομένης τ' ἐν προτελείοις  
 κάμακος θήσων Δαναοῖσι  
 Τρωσί θ' ὁμοίως. ἔστι δ' ὅπη νῦν  
 ἔστι· τελεῖται δ' ἐς τὸ πεπρωμένον·  
 30 οὔθ' ὑποκάων οὔθ' ὑπολείβων  
 οὔτε δακρύων ἀπύρων ἱερῶν  
 ὀργὰς ἀτενεῖς παραθέλξει.  
 ἡμεῖς δ' ἀτίται σαρκὶ παλαιᾷ  
 τῆς τότε ἀρωγῆς ὑπολειφθέντες  
 35 μίμνομεν, ἰσχύν  
 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις.  
 ὅ τε γὰρ νεαρὸς μυελὸς στέρνων  
 ἐντὸς ἀνάσσω  
 ἰσόπρεσβυς, Ἰᾶρης δ' οὐκ \* ἐν ἀχρείοις,  
 40 \* ὁ θ' ὑπέργηρως φυλλάδος ἦδη

κατακαρφομένης τρίποδας μὲν ὁδοῦς  
στείχει, παιδὸς δ' οὐδὲν ἀρείων  
ὄναρ ἡμερόφαντον ἀλαΐνει.

Σὺ δέ, Τυνδάρεω  
θύγατερ, βασίλεια Κλυταιμνήστρα, 45  
τί χρέος; τί νέον; τί δ' ἐπαισθομένη,  
τίνος ἀγγελίας

πειθοῖ περίπεμπτα \*θυοσκεῖς;  
πάντων δὲ θεῶν τῶν ἀστυνόμων,  
ὑπάτων, χθονίων, 50  
τῶν τε \*προνάων τῶν τ' ἀγοραίων,

βωμοὶ δώροισι φλέγονται·  
ἄλλη δ' ἄλλοθεν οὐρανομήκης  
λαμπὰς ἀνίσχει,

φαρμασσομένη χρίματος ἀγνοῦ 55  
μαλακαῖς ἀδόλοισι παρηγορίαις,  
πελάνῳ μυχόθεν βασιλείῳ.

τούτων λέξασ' ὅ τι καὶ δυνατόν  
καὶ θέμις αἰνεῖν,

παιῶν σὺν γενοῦ τῇσδε μερίμνης, 60  
ἢ νῦν τοτὲ μὲν κακόφρων τελέθει,  
τοτὲ δ' ἐκ θυσιῶν ἀγανὴ φαίνουσ'  
ἐλπίς ἀμύνει φροντίδ' ἄπληστον,  
τὴν θυμοβόρον \*φρενὶ λύπην.

Στρ. α'.

κύριός εἰμι θροεῖν ὄδιον κράτος αἴσιον ἀνδρῶν 65  
ἐντελέων· ἔτι γὰρ θεόθεν καταπνέει  
\*πειθοῖ μολπᾶν

ἀλκὰν σύμφυτος αἰῶν·  
ὅπως Ἀχαιῶν δίθρονον κράτος, Ἑλλάδος ἥβας 70  
ξύμφρονα ταγάν,  
πέμπει σὺν δορὶ καὶ χερὶ πρᾶκτορι θούριος ὄρνις

Τευκρίδ' ἐπ' αἶαν,  
οἰωνῶν βασιλεὺς βασιλεῦσι νεῶν, ὁ κελαινὸς ὅ τ' ἐξόπιν  
75 ἀργᾶς,  
φανέντες ἵκταρ μελάθρων χερὸς ἐκ δοριπάλτου  
παμπρέπτοις ἐν ἔδραισιν,  
βοσκόμενοι λαγίναν ἐρικύμονα φέρματι γένναν,  
80 βλαβέντα λοισθίων δρόμων.  
αἴλινον αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.

Ἄντ. α'.

κεδνὸς δὲ στρατόμαντις ἰδὼν δύο λήμασι δισσοῦς  
Ἀτρεΐδας μαχίμους ἐδάη λαγοδαίτας  
πομπούς τ' ἀρχάς·  
85 οὕτω δ' εἶπε τεράζων·  
Χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος,  
πάντα δὲ πύργων  
κτῆνη \*πρόσθετα δημοιπληθέα Μοῖρα λαπάξει  
90 πρὸς τὸ βίαιον.  
οἶον μὴ τις ἄγα θεόθεν κνεφάσῃ προτυπὲν στόμιον μέγα  
Τροίας  
στρατωθέν. οἴκτῳ γὰρ ἐπίφθονος Ἄρτεμις ἀγνά  
96 πτανοῖσιν κυσὶ πατρός  
αὐτότοκον πρὸ λόχου μογεράν πτάκα θυομένοισιν·  
στυγεί δὲ δεῖπνον ἀετῶν.  
αἴλινον αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.

Ἐπφδ.

100 τόσσον περ εὐφρων ἂ καλὰ  
δρόσοις ἀέπτοις μαλερῶν λεόντων  
πάντων τ' ἀγρονόμων φιλομάστοις  
θηρῶν ὀβρικόλοισι τερπνὰ  
104 \*στρουθῶν αἰτεῖ ξύμβολα κρίναι,  
δεξιὰ μὲν, κατάμομφα δὲ φάσματα.  
ἡϊόν δὴ καλέω Παιᾶνα,  
110 μὴ τινὰς ἀντιπνόους Δαναοῖς χρονίας ἐχενῆδας ἀπλοίας  
τεύξῃ, σπενδομένα θυσίαν ἐτέραν ἄνομόν τιν', ἄδαιτον,

νικέων τέκτονα σύμφυτον, οὐ δεισήνορα·  
 μίμνει γὰρ φοβερὰ παλίνορτος  
 οἰκονόμος δολία μνάμων μῆνις τεκνόποινος. 115

Τοιῖδε Κάλχας  
 ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν  
 μόρσ' αὖ ἀπ' ὀρνίθων ὀδίῳ οἴκοις βασιλείοις.  
 τοῖς δ' ὁμόφωνον  
 αἴλινοι αἴλινον εἰπέ, τὸ δ' εὖ νικάτω. 119

Στρ. β'.

Ζεὺς ὅσ-ις ποτ' ἐστίν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ,  
 τοῦτό νυ προσεννέπω.  
 οὐκ ἔχω τροσεικάσαι πάντ' ἐπισταθμώμενος 124  
 πλὴν Διῶ, εἰ τὸ μάταν ἀπὸ φροντίδος ἄχθος  
 χρὴ βαλέν ἐτητύμῳς.

Ἀντ. β'.

οὐδ' ὅστις πάροιθεν ἦν μέγας, παμμάχῳ θράσει βρύων,  
 οὐδὲ λέξετι πρὶν ὦν· 130

ὅς δ' ἔπειτ' ἔφυ, τριακτῆρος οἷχεται τυχών.  
 Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων  
 τεύξεται φρενῶν τὸ πᾶν· 135

Στρ. γ'.

τὸν φρονεῖν ζροτοὺς ὀδώσαντα, τὸν πάθει μάθος  
 θέντα κυρίως ἔχειν.  
 στάζει \*δ' ἄθ' ὕπνου πρὸ καρδίας 139

μνησιπήμων ὄνος, καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν·  
 δαιμόνων δέ τοι χάρις βιαίως  
 σέλμα σμνὸν ἡμένων.

Ἀντ. γ'.

καὶ τόθ' ἡγεμὼν ὁ πρέσβυς νεῶν Ἀχαιϊκῶν  
 μάντιν οὐκ \*ἔλα ψέγειν 146  
 ἐμπαίοις τύχασι συμπνέων,  
 εὐτ' ἀπλοῖα κναγγεῖ βαρύνοντ' Ἀχαιϊκὸς λεώς,  
 Χαλκίδος πέρῳ ἔχων παλιρρό- 150  
 χθοις ἐν λυλίδος τόποις·

- πνοαὶ δ' ἀπὸ Στρυμόνος μολοῦσαι  
 κακόςχολοι, νήστιδες, δύσορμοι,  
 155 βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς,  
 παλιμμήκη χρόνον τιθείσαι  
 τρίβῳ κατέξαινον ἄνθος \* ἀνέρων·  
 ἐπεὶ δὲ καὶ πικροῦ  
 χείματος ἄλλο μῆχαρ  
 160 βριθύτερον πρόμοισιν  
 μάντις ἐκλαγξεν προφέρων Ἄρτεμιν, ὥστε χθίνα βά-  
 κτροις ἐπικρούσαντας Ἀτρείδας δῖκρυ μὴ  
 κατασχεῖν·

Ἄντ. δ'.

- 165 ἄναξ δ' ὁ πρέσβυς τόδ' εἶπε φωνῶν·  
 Βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι,  
 βαρεῖα δ', εἰ τέκνον δαΐξω, δόμων ἄγαλμα,  
 μαιίνων παρθενοσφάγοισιν  
 170 ρείθροις πατρώους χέρας βωμοῦ πέλας.  
 τί τῶνδ' ἄνευ κακῶν;  
 πῶς λιπόναυς γένωμαι  
 ξυμμαχίας ἀμαρτῶν;  
 παυσανέμου γὰρ θυσίας παρθενίου θ' αἵματος ὀργᾶ  
 περιοργῶς ἐπιθυμεῖν θέμις. εὐ γὰρ εἴη.

Στρ. ε'.

- Ἐπεὶ δ' ἀνάγκας ἔδν λέπαδνον  
 φρενὸς πνέων δυσσεβῇ τροπαίαν  
 180 ἀναγνον, ἀνιέρον, τόθεν  
 τὸ παντότολμον φρονεῖν μετέγνων.  
 βροτοὺς θρασύνει γὰρ αἰσχρομήτις  
 τάλαινα παρακοπά  
 πρωτοπήμων. ἔτλα δ' οὖν  
 θυτῆρ γενέσθαι θυγατρός, γυναικοπαῶν πολέμων  
 186 ἄρωγάν  
 καὶ προτέλεια ναῶν.



λιτάς δὲ καὶ κληδόνας πατρώους  
 παρ' οὐδὲν αἰῶνα \* παρθένειόν τ'  
 ἔθεντο φιλόμαχοι βραβῆς. 190  
 φράσεν δ' ἀόξοις πατὴρ μετ' εὐχάν  
 δίκαν χιμαίρας ὕπερθε βωμοῦ  
 πέπλοισι περιπετῇ  
 παντὶ θυμῷ προνωπῇ  
 λαβεῖν ἀέρῳ στόματός τε καλλιπρόρου φυλακὰν  
 κατασχεῖν 196  
 φθόγγον ἀραιὸν οἴκοις

Στρ. σ'.

βία χαλινῶν τ' ἀνανύδῳ μένει.  
 κρόκου βαφὰς δ' ἐς πέδον χέουσα  
 ἔβαλλ' ἕκαστον θυτήρων ἀπ' ὀμματος βέλει 200  
 φιλοίκτῳ πρέπουσά θ' ὥς ἐν γραφαῖς, προσεννέπειν  
 θέλουσ', ἐπεὶ πολλάκις  
 πατρός κατ' ἀνδρῶνας εὐτραπέζους  
 ἔμελψεν· ἀγνῆ δ' ἀταύρωτος αὐδᾶ πατρός  
 φίλου τριτόσπονδον εὐποτμον 205  
 παιᾶνα φίλως ἐτίμα.

Ἀντ. σ'.

τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἐννέπω·  
 τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.  
 Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει·  
 τὸ μέλλον δ' ἐπεὶ γένοιτ' ἂν κλύοις· προχαιρέτω 210  
 ἴσον δὲ τῷ προστένειν.  
 τορὸν γὰρ ἥξει σύνορθρον αὐγαῖς.  
 πέλοιτο δ' οὖν τὰπὶ τούτοισιν εὐπραξίς, ὥς  
 θέλει τόδ' ἄγχιστον Ἀπίας  
 γαίας μονόφρουρον ἔρκος. 215

*Agamemnon*, 40-255.

## LVII.

## The Dream of Atossa.

- Πολλοῖς μὲν αἰὲ νυκτέροις ὀνειράσι  
 ξύνειμ', ἀφ' οὗ περ παῖς ἐμὸς στείλας στρατόν  
 Ἰαόνων γῆν οἷχεται πέρσαι θέλων·  
 ἀλλ' οὔτι πω τοιόνδ' ἐναργὲς εἰδόμην  
 5 ὥς τῆς πάροιθεν εὐφρόνης, λέξω δέ σοι.  
 ἔδοξάτην μοι δύο γυναῖκ' εὐείμονε,  
 ἡ μὲν πέπλοισι Περσικοῖς ἡσκημένη,  
 ἡ δ' αὖτε Δωρικοῖσιν, εἰς ὄψιν μολεῖν,  
 μεγέθει τε τῶν νῦν ἐκπρεπεστάτα πολὺ  
 10 κάλλει τ' ἀμώμῳ καὶ κασιγνήτα γένους  
 ταύτου· πάτρην δ' ἔναιον ἡ μὲν Ἑλλάδα  
 κλήρῳ λαχοῦσα γαῖαν, ἡ δὲ βάρβαρον.  
 τούτῳ στάσιν τιν', ὥς ἐγὼ δόκουν ὀρᾶν,  
 τεύχειν ἐν ἀλλήλαισι· παῖς δ' ἐμὸς παρών  
 15 κατεῖχε κἀπράυνεν, ἄρμασιν δ' ὑπο  
 ξεύγνυσιν αὐτῷ καὶ λέπαδν' ἐπ' αὐχένων  
 τίθησι. χῆ μὲν τῇδ' ἐπυργούτο στολῇ  
 ἐν ἡνίαισί τ' εἶχεν εὐαρκτον στόμα,  
 ἡ δ' ἐσφάδαξε, καὶ χεροῖν ἔντη δίφρου  
 20 διασπαράσσει καὶ ξυναρπάξει βίᾳ  
 ἄνευ χαλινῶν καὶ ζυγὸν θραύει μέσον.  
 πίπτει δ' ἐμὸς παῖς, καὶ πατήρ παρίσταται  
 Δαρείος οἰκτείρων σφέ· τὸν δ' ὅπως ὀρᾷ  
 Ξέρξης, πέπλους ῥήγνυσιν ἀμφὶ σώματι.  
 25 καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω.  
 ἐπεὶ δ' ἀνέστην καὶ χεροῖν καλλιρρόου

ἔψαυσα πηγῆς, σὺν θυηπόλῳ χερὶ  
 βωμὸν προσέστην, ἀποτρόποισι δαίμοσι  
 θέλουσα θῦσαι πέλανον, ὦν τέλη τάδε.  
 ὀρῶ δὲ φεύγοντ' αἰτὸν πρὸς ἐσχάραν 30  
 Φοῖβον· φόβῳ δ' ἄφθογγος ἐστάθην, φίλοι·  
 μεθύστερον δὲ κίρκον εἰσορῶ \* ρόθῳ  
 πτερῶν ἐφορμαίνοντα καὶ χηλαῖς κάρα  
 τίλλονθ'· ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας  
 παρείχε. ταῦτ' ἔμοιγε δείματ' ἔστ' ἰδεῖν, 35  
 ὑμῖν δ' ἀκούειν. εὐ γὰρ ἴστε, παῖς ἐμός  
 πράξας μὲν εὖ θαυμαστὸς ἂν γένοιτ' ἀνὴρ,  
 κακῶς δὲ πράξας οὐχ ὑπεύθυνος πόλει,  
 σωθεῖς δ' ὁμοίως τῇσδε κοιρανεῖ χθονός.

*Persae, 176-214.*

# LVIII.

## The Battle of Salamis.

- ΑΤ. Ἀρχὴ δὲ ναυσὶ συμβολῆς τίς ἦν; φράσον.  
 τίνες κατῆρξαν, πότερον Ἑλληνες, μάχης,  
 ἢ παῖς ἐμός, πλήθει καταυχίσας νεῶν;  
 ΑΓ. ἦρξεν μὲν, ὦ δέσποινα, τοῦ παντὸς κακοῦ  
 φανεῖς ἀλάστωρ ἢ κακὸς δαίμων ποθέν. 5  
 ἀνὴρ γὰρ Ἑλλήν ἐξ Ἀθηναίων στρατοῦ  
 ἐλθὼν ἔλεξε παιδὶ σῶ Ξέρξῃ τάδε,  
 ὥς εἰ μελαίνης νυκτὸς ἵξεται κνέφας,  
 Ἑλληνες οὐ μενοῖεν, ἀλλὰ σέλμασι  
 ναῶν ἐπειθορόντες ἄλλος ἄλλοσε 10  
 δρασμῷ κρυφαίῳ βίοτον ἐκωσοίατο.  
 ὁ δ' εὐθὺς ὥς ἤκουσεν, οὐ ξυνεῖς δόλον  
 Ἑλλήνος ἀνδρὸς οὐδὲ τὸν θεῶν φθόνον,

- πᾶσιν προφωνεῖ τόνδε ναυάρχους λόγον·  
 15 εὐτ' ἂν φλέγων ἀκτῖσιν ἥλιος χθόνα  
 λήξῃ, κνέφας δὲ τέμενος αἰθέρος λάβῃ,  
 τάξαι νεῶν στίφος μὲν ἐν στοίχοις τρισὶν  
 ἔκπλους φυλάσσειν καὶ πόρους ἀλιρρόθους,  
 ἄλλας δὲ κύκλῳ νῆσον Αἴαντος πέριξ·  
 20 ὥς εἰ μόρον φευξοίαθ' Ἕλληνες κακόν,  
 ναυσὶν κρυφαίως ὄρασμὸν εὐρόντες τινά,  
 πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.  
 τοιαῦτ' ἔλεξε κάρθ' ὑπ' εὐθύμου φρενός·  
 οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο.  
 25 οἱ δ' οὐκ ἀκόσμως, ἀλλὰ πειθάρχῳ φρενί  
 δεῖπνόν τ' ἐπορσύνοντο, ναυβάτης τ' ἀνὴρ  
 τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον.  
 ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο  
 καὶ νύξ ἐπῆει, πᾶς ἀνὴρ κώπης ἄναξ  
 30 ἐς ναῦν ἐχώρει, πᾶς δ' ὄπλων ἐπιστάτης·  
 τάξις δὲ τάξιν παρεκάλει νεὸς μακρᾶς·  
 πλέουσι δ' ὥς ἕκαστος ἦν τεταγμένος,  
 καὶ πάννυχτοι δὴ διάπλοον καθίστασαν  
 ναῶν ἀνακτες πάντα ναυτικὸν λεών.  
 35 καὶ νύξ ἐχώρει, κοῦ μάλ' Ἑλλήνων στρατός  
 κρυφαῖον ἔκπλουν οὐδαμῇ καθίστατο.  
 ἐπεὶ γε μέντοι λευκόπωλος ἡμέρα  
 πᾶσαν κατέσχε γαῖαν εὐφεγγῆς ἰδεῖν,  
 πρῶτον μὲν ἡχῇ κέλαδος Ἑλλήνων πάρα  
 40 μολπηδὸν ἠυφήμεσεν, ὄρθιον δ' ἅμα  
 ἀντηλάλαξε νησιώτιδος πέτρας  
 ἡχώ· τάφος δὲ πᾶσι βαρβάρους παρῆν  
 γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὥς φυγῇ  
 παιᾶν' ἐφύμνουν σεμνὸν Ἕλληνες τότε,  
 45 ἀλλ' ἐς μάχην ὀρμῶντες εὐψύχῳ θράσει.

σάλπιγγ' δ' αὐτῇ πάντ' ἐκείν' ἐπέφλεγεν·  
 εὐθὺς δὲ κώπης ῥοθιάδος ξυνεμβολῇ  
 ἔπαισαν ἄλμην βρύχιον ἐκ κελεύματος,  
 θοῶς δὲ πάντες ἦσαν ἐκφανεῖς ἰδεῖν.  
 τὸ δεξιὸν μὲν πρῶτον εὐτάκτως κέρας 50  
 ἡγεῖτο κόσμῳ, δεύτερον δ' ὁ πᾶς στόλος  
 ἐπεξεχώρει, καὶ παρῆν ὁμοῦ κλύειν  
 πολλὴν βοήν· ὦ παῖδες Ἑλλήνων ἴτε,  
 ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δέ  
 παῖδας, γυναῖκας, θεῶν τε πατρῶν ἔδη 55  
 θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών.  
 καὶ μὴν παρ' ἡμῶν Περσίδος γλώσσης ῥόθος  
 ὑπηντίαξε, κούκέτ' ἦν μέλλειν ἀκμῇ.  
 εὐθὺς δὲ ναῦς ἐν νηὶ χαλκῇρη στόλον  
 ἔπαισεν· ἦρξε δ' ἐμβολῆς Ἑλληνικῇ 60  
 ναῦς κάποθρανεῖ πάντα Φοινίσσης νεώς  
 κόρυμβ'· ἐπ' ἄλλην δ' ἄλλος ἵθυνεν δόρυ.  
 τὰ πρῶτα μὲν νιν ρεῦμα Περσικοῦ στρατοῦ  
 ἀντεῖχεν· ὥς δὲ πλήθος ἐν στενῷ νεῶν  
 ἦθροιστ', ἀρωγὴ δ' οὔτις ἀλλήλοις παρῆν, 65  
 αὐτοὶ \* θ' ὑφ' αὐτῶν ἐμβόλοις χαλκοστόμοις  
 παῖοντ', ἔθρανον πάντα κωπήρη στόλον,  
 Ἑλληνικαί τε νῆες οὐκ ἀφρασμόνως  
 κύκλῳ πέριξ ἔθεινον· ὑπτιοῦτο δέ  
 σκάφη νεῶν, θάλασσα δ' οὐκέτ' ἦν ἰδεῖν, 70  
 ναυαγίων πλήθουσα καὶ φόνου βροτῶν·  
 ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθυον,  
 φυγῇ δ' ἀκόσμῳ πᾶσα ναῦς ἡρέσσετο,  
 ὅσαι περ ἦσαν βαρβάρου στρατεύματος.  
 τοὶ δ' ὥστε θύννοους ἢ τιν' ἰχθύων βόλον 75  
 ἀγαῖσι κωπῶν θραύμασιν τ' ἐρειπίων  
 ἔπαιον, ἐρράχιζον· οἰμωγὴ δ' ὁμοῦ

- κωκύμασιν κατεῖχε πελαγίαν ἄλα,  
 ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο.  
 80 κακῶν δὲ πλῆθος, οὐδ' ἂν εἰ δέκ' ἤματα  
 στοιχηγοροίην, οὐκ ἂν ἐκπλήσαιμί σοι.  
 εὐ γὰρ τόδ' ἴσθι, μηδ' αὖ ἡμέρα μιᾷ  
 πλῆθος τοσουτάριθμον ἀνθρώπων θανεῖν.  
 ΑΓ. αἰαῖ, κακῶν δὴ πέλαγος ἔρρωγεν μέγα  
 85 Πέρσαις τε καὶ πρόπαντι βαρβάρων γένει.  
 ΑΓ. εὐ νῦν τόδ' ἴσθι, μηδέπω μεσοῦν κακόν·  
 τοιάδ' ἐπ' αὐτοῖς ἦλθε συμφορὰ πάθους,  
 ὥς τοῖσδε καὶ δις ἀντισηκῶσαι ῥοπή.  
 ΑΓ. καὶ τίς γένοιτ' ἂν τῆσδ' ἔτ' ἐχθίων τύχη;  
 90 λέξον τίν' αὖ φῆς τήνδε συμφορὰν στρατῶ  
 ἔλθειν κακῶν ῥέπουσαν ἐς τὰ μάσσονα.  
 ΑΓ. Περσῶν ὅσοι περ ἦσαν ἀκμαῖοι φύσιν  
 ψυχὴν τ' ἄριστοι κεὺγένειαν ἐκπρεπεῖς  
 αὐτῷ τ' ἄνακτι πίστιν ἐν πρώτοις αἰεί,  
 95 τεθνᾶσιν οἰκτρῶς δυσκλεεστάτῳ μόρῳ.  
 ΑΓ. οἷ' γὰρ τάλαινα συμφορᾶς κακῆς, φίλοι.  
 ποίῳ μόρῳ δὲ τούσδε φῆς ὀλωλέναι;  
 ΑΓ. νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων,  
 100 βαιά, δύσορμος ναυσίν, ἣν ὁ φιλόχορος  
 Πὰν ἐμβατεύει ποντίας ἀκτῆς ἔπι.  
 ἐνταῦθα πέμπει τούσδ', ὅπως, ὅσοι νεῶν  
 φθαρέντες ἐχθροὶ νῆσον ἐκσφῶζοῖατο,  
 κτείνουεν εὐχείρωτον Ἑλλήνων στρατόν,  
 φίλους δ' ὑπεκσῶζοιεν ἐναλίῳν πόρων,  
 105 κακῶς τὸ μέλλον ἱστορῶν. ὥς γὰρ θεός  
 ναῶν ἔδωκε κῦδος Ἑλλησιν μάχης,  
 αὐθημερὸν φράξαντες εὐχάλκοις δέμας  
 ὅπλοισι ναῶν ἐξέθρωσκον· ἀμφὶ δέ  
 κυκλοῦντο πᾶσαν νῆσον, ὥστ' ἀμηχανεῖν

ὅποι τράποιντο. πολλὰ μὲν γὰρ ἐκ χερῶν 110  
 πέτρουσιν ἠράσσοντο, τοξικῆς τ' ἀπό  
 θώμιγγος ἰοὶ προσπίτνοντες ὠλλυσαν·  
 τέλος δ' ἐφορμηθέντες ἐξ ἑνὸς ρόθου  
 παίουσι, κρεοκοποῦσι δυστήνων μέλη,  
 ἕως ἀπάντων ἐξαπέφθειραν βίον. 115  
 Ξέρξης δ' ἀνώμωξεν κακῶν ὁρῶν βάθος·  
 ἔδραν γὰρ εἶχε παντὸς εὐαγῇ στρατοῦ,  
 ὑψηλὸν ὄχθον ἄγχι πελαγίας ἀλός·  
 ῥήξας δὲ πέπλους κἀνακωκύσας λιγύ,  
 πεξῶ παραγγείλας ἄφαρ στρατεύματι 120  
 ἴησ' ἀκόσμῳ ξὺν φυγῇ. τοιάνδε σοι  
 πρὸς τῇ πάροιθε συμφορὰν πάρα στένειν.

*Persae*, 350-471.

## LIX.

Prometheus.

A.

Μή τοι χλιδῇ δοκεῖτε μῆδ' αὐθαδία  
 σιγᾶν με· συννοία δὲ δάπτομαι κέαρ,  
 ὁρῶν ἐμαυτὸν ὧδε προυσελούμενον.  
 καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα 5  
 τίς ἄλλος ἢ γὼ παντελῶς διώρισεν;  
 ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυνίαισιν ἄν  
 ὑμῖν λέγοιμι· τὰν βροτοῖς δὲ πῆματα  
 ἀκούσαθ', ὥς σφας νηπίους ὄντας τὸ πρὶν  
 ἔννοους ἔθηκα καὶ φρενῶν ἐπηβόλους.  
 λέξω δέ, μέμψιν οὔτιν' ἀνθρώποις ἔχων, 10  
 ἀλλ' ὦν δέδωκ' εὐνοίαν ἐξηγούμενος·  
 οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,



- κλύνοντες οὐκ ἤκουον, ἀλλ' ὀνειράτων  
 ἀλίγκιοι μορφαῖσι τὸν μακρὸν βίον  
 15 ἔφυρον εἰκῇ πάντα, κοῦτε πλινθυφεῖς  
 δόμους προσείλους ᾗσαν, οὐ ξυλουργίαν·  
 κατῶρχες δ' ἔναιον, ὥστ' αἰήσυροι  
 μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίοις.  
 ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ  
 20 οὔτ' ἀνθεμώδους ἦρος οὔτε καρπίμου  
 θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν  
 ἔπρασσον, ἔστε δὴ σφιν ἀντολὰς ἐγὼ  
 ἄστρων ἔδειξα τὰς τε δυσκρίτους δύσεις.  
 καὶ μὴν ἀριθμόν, ἔξοχον σοφισμάτων,  
 25 ἐξήνυρον αὐτοῖς, γραμμάτων τε συνθέσεις,  
 μνήμην ἀπάντων, μουσομήτορ' ἐργάνην.  
 κᾶξευξα πρῶτος ἐν ζυγοῖσι κνώδαλα  
 ξεύγλαισι δουλεύοντα σάγμασίν θ', ὅπως  
 θνητοῖς μεγίστων διάδοχοι μοχθημάτων  
 30 γένοιθ', ὑφ' ἄρμα τ' ἡγαγον φιληνίους  
 ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.  
 θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ  
 λινόπτερ' ἠὔρε ναυτίλων ὀχήματα.  
 τοιαῦτα μηχανήματ' ἐξευρὼν τάλας  
 35 βροτοῖσιν αὐτὸς οὐκ ἔχω σόφισμ' ὅτῳ  
 τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

*Prometheus Bound, 436-471.*

B.

ᾧ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαί,  
 ποταμῶν τε πηγαὶ ποντίων τε κυμάτων  
 ἀνήριθμον γέλασμα, παμμήτορ τε γῆ,  
 καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·

ἴδεσθέ μ' οἷα πρὸς θεῶν πάσχω θεός. 5  
 δέρχθηθ' οἷαις αἰκίαισιν  
 διακναιόμενος τὸν μυριετῇ  
 χρόνον ἀθλεύσω.  
 τοιόνδ' ὁ νέος ταγὸς μακάρων  
 ἐξῆνρ' ἐπ' ἐμοὶ δεσμὸν αἰκῇ. 10  
 φεῦ φεῦ, τὸ παρὸν τό τ' ἐπερχόμενον  
 πῆμα στενάχω, πῇ ποτε μόχθων  
 χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.  
 καίτοι τί φημι; πάντα προυξέπισταμαι  
 σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον 15  
 πῆμ' οὐδὲν ἤξει. τὴν πεπρωμένην δὲ χρὴ  
 αἶσαν φέρειν ὡς ῥᾶστα, γιγνώσκονθ' ὅτι  
 τὸ τῆς ἀνάγκης ἔστ' ἀδῆριτον σθένος.

*Prometheus Bound*, 88-105.

LX.

Love's Philosophy.

Ἐρᾶ μὲν ἀγνὸς οὐρανὸς τρῶσαι χθόνα,  
 ἔρως δὲ γαῖαν λαμβάνει γάμου τυχεῖν·  
 ὄμβρος δ' ἀπ' εὐνάεντος οὐρανοῦ πεσὼν  
 ἔκυσσε γαῖαν· ἡ δὲ τίκτεται βροτοῖς  
 μῆλων τε βοσκὰς καὶ βίον Δημήτριον· 5  
 δενδρῶτις ὥρα δ' ἐκ νοτίζοντος γάμου  
 τέλειός ἐστι· τῶνδ' ἐγὼ παραίτιος.

*Danaides, frag.*

## SOPHOCLES

b. c. 496, d. 406 B.C.

Μάκαρ Σοφοκλέης ὅς πολλὸν χρόνον βιούς  
ἀπέθανεν εὐδαιμων ἀνὴρ καὶ δεξιός·  
πολλὰς ποιήσας καὶ καλὰς τραγωδίας  
καλῶς ἐτελεύτησ' οὐδὲν ὑπομείνας κακόν.

PHRYNICHUS THE YOUNGER.

Ἡρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἡρέμα, κισσέ,  
ἐρπύξοις χλοερὸς ἐκπροχέων πλοκάμους·  
καὶ πέταλον πάντῃ θάλλοι ῥόδου ἢ τε φιλορρώξ  
ἄμπελος, ὕγρα πέριξ κλήματα χεναμένη,  
εἵνεκεν εὐεπίης πινυτόφρονος, ἣν ὁ μελιχρὸς  
ἤσκησεν Μουσῶν ἄμμιγα καὶ Χαρίτων.

SIMMIAS OF THEBES: *age of Socrates.*

## LXI.

Στρ. α'.

Πολλὰ τὰ δεινὰ κούδ' ἐν ἀνθρώπου δεινότερον πελεῖ·  
τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ  
χωρεῖ, περιβρυχίοισιν  
περῶν ὑπ' οἴδομασιν,  
θεῶν τε τὰν ὑπερτάταν, Γᾶν  
ἄφθιτον ἀκαμάταν, ἀποτρύεται  
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππείῳ γένει πολεύων.  
Ἄντ. α'.

κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει  
καὶ θηρῶν ἀγρίων ἔθνη πόντου τ' εἰναλίαν φύσιν

σπείραισι δικτυοκλώστοις, 10  
 περιφραδῆς ἀνὴρ·  
 κρατεῖ δὲ μηχαναῖς ἀγραύλου  
 θηρὸς ὀρεσσιβάτα, λασιαύχενά θ'  
 ἵππον ἔθελξ' ὑπαὶ ἀμφίλοφον ζυγὸν οὔρειόν τ' ἀκμήτα  
 ταῦρον.

Στρ. β'.

καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυνόμους 15  
 ἀγορὰς ἐδιδάξατο καὶ δυσαύλων  
 πάγων ὑπαίθρεια καὶ  
 δύσομβρα φεύγειν βέλη·  
 παντοπόρος ἄπορος ἐπ' οὐδὲν ἔρχεται  
 τὸ μέλλον· Ἄϊδα μόνον 20  
 φεῦξιν οὐκ ἐπάξεται·  
 νόσων δ' ἀμηχάνων φυγὰς ξυμπέφρασται.

'Αντ. β'.

σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων  
 ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει,  
 νόμους παραιρῶν χθονὸς 25  
 θεῶν τ' ἔνορκον δίκαν·  
 ὑψίπολις ἄπολις ὅτῳ τὸ μὴ καλὸν  
 ξύνεστι τόλμας χάριν.  
 μήτ' ἐμοὶ παρέστιος  
 γένοιτο μήτ' ἴσον φρονῶν ὃς τὰδ' ἔρδει. 30

*Antigone, 334-375.*

## LXII.

Στρ. α'.

Εὐίππου, ξένε, τᾶσδε χώρας  
 ἴκου τὰ κράτιστα γᾶς ἔπαυλα,  
 τὸν ἀργῆτα Κολωνόν, ἐνθ'  
 ἂ λῖγεια μινύρεται  
 5 θαμίζουσα μάλιστ' ἀηδὼν  
 χλωραῖς ὑπὸ βάσσαις,  
 τὸν οἰνῶπα νέμουσα κισσὸν  
 καὶ τὰν ἄβατον θεοῦ  
 φυλλάδα μυριόκαρπον ἀνήλιον  
 10 ἀνήνεμόν τε πάντων  
 χειμώνων· ἴν' ὁ βακχιώτας  
 αἰεὶ Διόνυσος ἐμβατεύει  
 θεαῖς ἀμφιπολῶν τιθήναις.

'Αντ. α'.

θάλλει δ' οὐρανίας ὑπ' ἄχνας  
 15 ὁ καλλίβοτρυς κατ' ἡμαρ αἰεὶ  
 νάρκισσος, μεγάλαιν θεαῖν  
 ἀρχαῖον στεφάνωμ', ὃ τε  
 χρυσαυγῆς κρόκος· οὐδ' ἄνπνοι  
 κρῆναι μινύθουσιν  
 20 Κηφισοῦ νομάδες ῥεέθρων,  
 ἀλλ' αἰὲν ἐπ' ἡματι  
 ὠκυτόκος πεδίῳ ἐπινίσσεται  
 ἀκηράτῳ σὺν ὄμβρῳ  
 στερνούχου χθονός· οὐδὲ Μουσᾶν  
 25 χοροὶ νιν ἀπεστύγησαν οὐδ' ἂ  
 χρυσάνιος Ἀφροδίτα.

Στρ. β'.

ἔστιν δ' οἶον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω

οὐδ' ἐν τᾷ μεγάλῃ Δωρίδι νάσῳ Πέλοπος πώποτε  
 βλαστὸν  
 φύτευμ' ἀγήρατον αὐτόποιον,  
 ἐγχείων φόβημα δαΐων, 30  
 ὃ τᾷδε θάλλει μέγιστα χώρα,  
 γλανκᾶς παιδοτρόφου φύλλον ἐλαίας·  
 τὸ μὲν τις οὔθ' ἄβος οὔτε γήρα  
 σημαίνων ἀλιώσκει χερὶ πέρσας· ὁ γὰρ αἰὲν ὀρῶν κύκλος  
 λεύσσει νιν μορίου Διὸς 35  
 χά γλανκῶπις Ἀθάνα.

Ἄντ. β'.

ἄλλον δ' αἶνον ἔχω ματροπόλει τῇδε κράτιστον,  
 δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, χθονὸς αὔχημα  
 μέγιστον,  
 εὐπιπον, εὐπωλον, εὐθάλασσον.  
 ὦ παῖ Κρόνον, σὺ γάρ νιν εἰς 40  
 τόδ' εἶσας αὔχημ', ἄναξ Ποσειδάν,  
 ἵπποισιν τὸν ἀκεστήρα χαλινὸν  
 πρῶταισι ταῖσδε κτίσας ἀγνυαῖς.  
 ἃ δ' ἐνῆρετμος ἔκπαυλ' ἁλία χερσὶ παραπτομένα πλάτα  
 θρώσκει, τῶν ἑκατομπόδων 45  
 Νηρήδων ἀκόλουθος.

*Oedipus at Colonus*, 668-719.

### LXIII.

ΑΙ. Ἀπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος  
 φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·  
 οὐκ ἔστ' ἄελπτον οὐδέν, ἀλλ' ἀλίσκεται  
 χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.  
 κἀγὼ γάρ, ὅς τὰ δαίιν' ἐκαρτέρουν τότε  
 βαφῇ σίδηρος ὥς, ἐθελύνθην στόμα

5

- πρὸς τῇσδε τῆς γυναικός· οἰκτίρω δέ νιν  
 χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.  
 ἀλλ' εἶμι πρὸς τε λουτρὰ καὶ παρακτίους  
 10 λειμῶνας, ὥς ἂν λύμαθ' ἀγνίσας ἐμὰ  
 μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·  
 μολῶν τε χῶρον ἔνθ' ἂν ἀστιβῇ κίχῳ,  
 κρύψω τόδ' ἔγχος τοῦμόν, ἔχθιστον βελῶν,  
 γαίας ὀρύξας ἔνθα μή τις ὄψεται·  
 15 ἀλλ' αὐτὸ νῦξ Ἄιδης τε σφζόντων κάτω.  
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην  
 παρ' Ἑκτορος δῶρημα δυσμενεστάτου,  
 οὐπω τι κεδνὸν ἔσχον Ἀργείων πάρα.  
 ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,  
 20 ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.  
 τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς  
 εἴκειν, μαθησόμεσθα δ' Ἀτρεΐδας σέβειν.  
 ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μὴν;  
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα  
 25 τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς  
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·  
 ἐξίσταται δὲ νυκτὸς αἰανὴς κύκλος  
 τῇ λευκοπώλῳ φέγγος ἡμέρα φλέγειν·  
 λείων τ' ἄημα πνευμάτων ἐκοίμισε  
 30 στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος  
 λυεῖ πεδήσας, οὐδ' αἰὲ λαβῶν ἔχει.  
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;  
 ἐπίσταμαι γὰρ ἀρτίως μαθὼν ὅτι  
 ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,  
 35 ὥς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον  
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,  
 ὥς αἰὲν οὐ μενοῦντα· τοῖς πολλοῖσι γὰρ  
 βροτῶν ἄπιστός ἐσθ' ἑταιρείας λιμῆν.



ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ  
 ἔσω θεοῖς ἐλθοῦσα διὰ τάχους, γύναι, 40  
 εὔχου τελεῖσθαι τοῦμὸν ὦν ἐρᾷ κέαρ.  
 ὑμεῖς δ', ἐταῖροι, ταῦτ' ἀπὸ τῆς μοι τάδε  
 τιμᾶτε, Τεύκρ' ἢ τ', ἢν μὲν ὅλη, σημῆνατε  
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.  
 ἐγὼ γὰρ εἰμ' ἐκεῖσ' ὅποι πορευτέον· 45  
 ὑμεῖς δ' ἂν φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως  
 πύθοισθε, κεῖ νῦν δυστυχῶ, σεσσωσμένον.

Στρ.

ΧΟ. ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν.  
 ἰὼ ἰὼ Πὰν Πάν,  
 ὦ Πὰν Πὰν ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου 50  
 πετραίας ἀπὸ δειράδος φάνηθ', ὦ  
 θεῶν χοροποι' ἄναξ, ὅπως μοι  
 Νύσια Κνώσι' ὀρχήματ' αὐτοδαῇ ξυνὼν ἰάψῃς·  
 νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.  
 Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων 55  
 ὁ Δάλιος εὐγνωστός  
 ἐμοὶ ξυνεῖη διὰ παντὸς εὐφρων.

Ἄντ.

ἔλυσεν αἶνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.  
 ἰὼ ἰώ, νῦν αὖ,  
 νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐήμερον πελάσαι φάος 60  
 θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας  
 λαθίπονος πάλιν, θεῶν δ' αὖ  
 πάνθ' ὅς τις θέσμι' ἐξήνυσ' εὐνομία σέβων μεγίστα.  
 πάνθ' ὁ μέγας χρόνος μαραίνει, 64  
 κούδ' ἐν ἀναύδατον φατίσαιμ' ἄν, εὐτέ γ' ἐξ ἀέλπτων  
 Αἴας μεταγενώσθη  
 θυμῶν Ἀτρεΐδαις μεγάλων τε νεικέων.

Ajax, 646-718.

## LXIV.

## Return of Orestes.

- ΗΛ. ὦ ξείνε, δός νυν, πρὸς θεῶν, εἴπερ τόδε  
κέκευθεν αὐτὸν τεῦχος, εἰς χεῖρας λαβεῖν,  
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ  
ξὺν τῇδε κλαύσω καποδύρωμαι σποδῶ.
- 5 ΟΡ. δόθ' ἥτις ἐστὶ προσφέροντες· οὐ γὰρ ὥς  
ἐν δυσμενείᾳ γ' οὐσ' ἐπαιτεῖται τόδε  
ἀλλ' ἢ φίλων τις ἢ πρὸς αἵματος φύσιν.
- ΗΛ. ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ  
ψυχῆς Ὀρέστου λοιπόν, ὥς σ' ἀπ' ἐλπίδων  
10 οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.  
νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,  
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.  
ὥς ὥφελον πάροιθεν ἐκλιπεῖν βίον,  
πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν  
15 κλέψασα ταῖνδε κἄνασώσασθαι φόνου,  
ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,  
τύμβου πατρός κοινὸν εἰληχῶς μέρος.  
νῦν δ' ἐκτὸς οἴκων καπὶ γῆς ἄλλης φυγὰς  
κακῶς ἀπώλου, σῆς κασιγνήτης δίχα,  
20 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ  
λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς  
ἀνειλόμην, ὥς εἰκός, ἄθλιον βάρος,  
ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας  
σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.  
25 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς  
ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ

- πόνῳ γλυκεῖ παρέσχον· οὔτε γάρ ποτε  
 μητρὸς σύ γ' ἦσθα μᾶλλον ἢ καμοῦ φίλος,  
 οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός,  
 ἐγὼ δ' ἀδελφὴ σὴ προσηνδόμεν ἀεί. 30  
 νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ  
 θανόντι σὺν σοί· πάντα γὰρ συναρπάσας  
 θύελλ' ὅπως βέβηκας. οἷχεται πατὴρ·  
 τέθνηκ' ἐγὼ σοι· φρουδὸς αὐτὸς εἶ θανών.  
 γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς 35  
 μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις  
 φήμας λάθρα προύπεμπες ὡς φανούμενος  
 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς  
 δαίμων ὁ σὸς τε καμὸς ἐξαφείλετο,  
 ὅς σ' ὥδέ μοι προύπεμψεν ἀντὶ φιλτάτης 40  
 μορφῆς σποδὸν τε καὶ σκιὰν ἀνωφελῆ.  
 οἴμοι μοι.  
 ὦ δέμας οἰκτρὸν. φεῦ φεῦ.  
 ὦ δεινοτάτας, οἴμοι μοι,  
 πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας· 45  
 ἀπώλεσας δῆτ', ὦ κασίγνητον κᾶρα.  
 τοιγὰρ σὺν δέξαι μ' ἐς τὸ σὸν τόδε στέγος,  
 τὴν μηδὲν εἰς τὸ μηδέν, ὡς σὺν σοὶ κάτω  
 ναίω τὸ λοιπόν· καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,  
 ξὺν σοὶ μετεῖχον τῶν ἴσων, καὶ νῦν ποθῶ 50  
 τοῦ σοῦ θανούσα μὴ ἀπολείπεσθαι τάφου.  
 τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπουμενούς.  
 ΧΟ. θνητοῦ πέφυκας πατρός, Ἡλέκτρα, φρόνει,  
 θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.  
 πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν. 55  
 ΟΡ. φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχανῶν  
 ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω.  
 ΗΛ. τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

- ΟΡ. ἢ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;  
 60 ΗΛ. τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.  
 ΟΡ. οἴμοι ταλαίνης ἄρα τῇσδε συμφορᾶς.  
 ΗΛ. οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε;  
 ΟΡ. ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον.  
 ΗΛ. οὔτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένε.  
 65 ΟΡ. φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.  
 ΗΛ. τί δὴ ποτ', ὦ ξέν', ὦδ' ἐπισκοπῶν στένεις;  
 ΟΡ. ὡς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν.  
 ΗΛ. ἐν τῷ διέγνωνς τοῦτο τῶν εἰρημένων;  
 ΟΡ. ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.  
 70 ΗΛ. καὶ μὴν ὁρᾶς γε παῦρα τῶν ἐμῶν κακῶν.  
 ΟΡ. καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν;  
 ΗΛ. ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος  
 ΟΡ. τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;  
 ΗΛ. τοῖς πατρός· εἶτα τοῖσδε δουλεύω βίᾳ.  
 75 ΟΡ. τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν;  
 ΗΛ. μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοί.  
 ΟΡ. τί δρῶσα; πότερα χερσὶν ἢ λύμῃ βίου;  
 ΗΛ. καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.  
 ΟΡ. οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα;  
 80 ΗΛ. οὐ δῆθ'· ὅς ἦν γάρ μοι σὺν προύθηκας σποδόν.  
 ΟΡ. ὦ δύσποτμ', ὡς ὁρῶν σ' ἐποικτίρω πάλαι.  
 ΗΛ. μόνος βροτῶν νυν ἴσθ' ἐποικτίρας ποτέ.  
 ΟΡ. μόνος γὰρ ἦκω τοῖς ἴσοις ἀλγῶν κακοῖς.  
 ΗΛ. οὐ δὴ ποθ' ἡμῖν ξυγγενὴς ἦκεις ποθέν;  
 85 ΟΡ. ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὔνουν πάρα.  
 ΗΛ. ἀλλ' ἐστὶν εὔνουν, ὥστε πρὸς πιστὰς ἐρεῖς.  
 ΟΡ. μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.  
 ΗΛ. μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.  
 ΟΡ. πείθου λέγοντι κούχ' ἀμαρτήσῃ ποτέ.  
 90 ΗΛ. μή, πρὸς γενείου, μὴ' ξέλη τὰ φίλτατα.

- OP. οὐ φημ' ἑάσειν. ΗΛ. ὦ τάλαιν' ἐγὼ σέθεν,  
 Ὀρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.  
 OP. εὖ φημα φώνει· πρὸς δίκης γὰρ οὐ στένεις.  
 ΗΛ. πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω;  
 OP. οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν. 95  
 ΗΛ. οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος;  
 OP. ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν.  
 ΗΛ. εἴπερ γ' Ὀρέστου σῶμα βαστάζω τόδε;  
 OP. ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσκημένον.  
 ΗΛ. ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος; 100  
 OP. οὐκ ἔστι· τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.  
 ΗΛ. πῶς εἶπας, ὦ παῖ; OP. ψεῦδος οὐδὲν ὦν λέγω·  
 ΗΛ. ἦ ξῆ γὰρ ἀνὴρ; OP. εἴπερ ἔμψυχός γ' ἐγώ.  
 ΗΛ. ἦ γὰρ σὺ κείνος; OP. τήνδε προσβλέψασά μου  
 σφραγίδα πατρὸς ἔκμαθ' εἰ σαφῆ λέγω. 105  
 ΗΛ. ὦ φίλτατον φῶς. OP. φίλτατον, συμμαρτυρῶ.  
 ΗΛ. ὦ φθέγμ', ἀφίκου; OP. μηκέτ' ἄλλοθεν πύθῃ.  
 ΗΛ. ἔχω σε χερσίν; OP. ὥς τὰ λοίπ' ἔχοις αἰεί.

*Electra*, 1119-1226.

## EURIPIDES

b. 480, d. 406 B.C.

Εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες  
αἰσθησιν εἶχον, ἄνδρες ὥς φασίν τινες,  
ἀπηγξάμην ἂν ὥστ' ἰδεῖν Εὐριπίδην.

PHILEMON, fl. 330 B.C.

LXV.

Alcestis.

Στρ. α'.

ὦ Πελίου θύγατερ,  
χαίρουσά μοι εἰν' Αἶδα δόμοισιν  
τὸν ἀνάλιον οἶκον οἰκετεύοις.  
ἴστω δ' Αἰδᾶς ὁ μελαγχαίτας θεὸς ὅς τ' ἐπὶ κώπᾳ  
5 πηδαλίῳ τε γέρων  
νεκροπομπὸς ἴξει,  
πολὺ δὴ πολὺ δὴ γυναῖκ' ἀρίσταν  
λίμναν Ἀχεροντίαν πορεύ-  
σας ἐλάτᾳ δικώπῳ.

Ἀντ. α'.

10 πολλά σε μουσσοπόλοι  
μέλψουσι καθ' ἐπτάτονον τ' ὀρεῖαν  
χέλυν ἔν τ' ἀλύροις κλέοντες ὕμνοις,  
Σπάρτα κύκλος ἀνίκα Καρνείου περινίσσεται ὥρας  
μηνὸς ἀειρομένης  
15 παννύχου σελάνας,

λιπαραῖσί τ' ἐν ὀλβίαις Ἀθάναις.  
τοίαν ἔλιπες θανούσα μολ-  
πὰν μελέων ἀοιδοῖς.

Στρ. β'.

εἴθ' ἐπ' ἐμοὶ μὲν εἴη,  
δυναίμαν δέ σε πέμψαι 20  
φάος ἐξ Ἀίδα τεράμνων  
Κωκυτοῦ τε ῥέεθρων  
ποταμία νερτέρᾳ τε κώπα.  
σὺ γάρ, ὦ μόνα ὦ φίλα γυναικῶν,  
σὺ τὸν αὐτᾶς 25  
ἔτλας πόσιν ἀντὶ σᾶς ἀμεῖψαι  
ψυχᾶς ἐξ Ἀίδα. κούφα σοι  
χθὼν ἐπάνωθε πέσοι, γύναι. εἰ δέ τι  
καινὸν ἔλοιτο λέχος πόσις, ἦ μάλ' ἂν ἔμοιγ' ἂν εἴη  
στυγῆθεις τέκνοις τε τοῖς σοῖς. 30

Ἀντ. β'.

ματέρος οὐ θελούσας  
πρὸ παιδὸς χθονὶ κρύψαι  
δέμας, οὐδὲ πατρὸς γεραιοῦ,

\* \* \* \* \*

ὃν ἔτεκον δ', οὐκ ἔτλαν ῥύεσθαι  
σχετλίῳ, πολλὴν ἔχοντε χαίταν· 35  
σὺ δ' ἐν ἥβᾳ  
νέα προθανούσα φωτὸς οἴχει.  
τοιαύτας εἴη μοι κῦρσαι  
συνδνάδος φιλίας ἀλόχου· τοῦτο γὰρ  
ἐν βιότῳ σπάνιον μέρος· ἦ γὰρ ἂν ἔμοιγ' ἄλνυπος 40  
δι' αἰῶνος ἂν ξυνείη.

*Alcestis*, 435-475.



## LXVI.

Marriage of Peleus and Thetis.

Στρ.

- Τίς ἄρ' ὑμέναιος διὰ λωτοῦ Λίβυος  
 μετὰ τε φιλοχόρου κιθάρας  
 συρίγγων θ' ὑπὸ καλαμοεσ-  
 σᾶν ἔστασεν ἰαχάν,  
 5 ὅτ' ἀνὰ Πήλιον αἱ καλλιπλόκαμοι  
 Πιερίδες ἐν δαιτὶ θεῶν  
 χρυσεοσάνδαλον ἶχνος  
 ἐν γᾶ κρούουσai  
 Πηλέως εἰς γάμον ἦλθον,  
 10 μελωδοῖς Θέτιν ἀχήμασι τόν τ' Αἰακίδαν  
 Κενταύρων ἀν' ὄρος κλέουσai  
 Πηλιάδα καθ' ὕλαν.  
 ὁ δὲ Δαρδανίδας, Διὸς  
 λέκτρων τρύφημα φίλον,  
 15 χρυσεόισιν ἄφυσσε λοιβὰν  
 ἐν κρατήρων γυάλοις,  
 ὁ Φρύγιος Γανυμήδης.  
 παρὰ δὲ λευκοφαῇ ψάμαθον  
 εἰλισσόμεναι κύκλια  
 20 πεντήκοντα κόραι Νηρέως  
 γάμους ἐχόρευσαν.

Ἄντ.

- ἀνὰ δ' ἐλάταισι στεφανώδει τε χλόα  
 θίασος ἔμολεν ἵπποβάτας  
 Κενταύρων ἐπὶ δαῖτα τὰν  
 25 θεῶν κρατῆρά τε Βάκχου.

μέγα δ' ἀνέκλαγον· ὦ Νηρηὶ κόρα,  
 παῖδα σὲ Θεσσαλία μέγα φῶς  
 μάντις ὁ φοιβάδα μούσαν  
 εἰδὼς γεννάσειν  
 Χείρων ἐξονόμαξεν, 30  
 ὃς ἤξει χθόνα λογχήρεσι σὺν Μυρμιδόνων  
 ἀσπισταῖς Πριάμοιο κλεινὰν  
 γαῖαν ἐκπυρώσων,  
 περὶ σώματι χρυσέων  
 ὄπλων Ἑφαιστοπόνων 35  
 κεκορυθμένος ἔνδυτ', ἐκ θεᾶς  
 ματρὸς δωρήματ' ἔχων  
 Θέτιδος, ἃ νιν ἔτικτε.  
 μακάριον τότε δαίμονες  
 τᾶς εὐπάτριδος γάμον 40  
 Νηρηίδων ἔθεσαν πρώτας·  
 Πηλέως θ' ὑμεναίους.

Ἐπὶ δ.

σὲ δ' ἐπὶ κᾶρα στέψουσιν καλλικόμαν  
 πλόκαμον Ἀργεῖοί γ' ἀθλίαν,  
 ὥστε πετραίων ἀπ' ἄντρων ἐλθοῦσαν ὀρεῖαν 45  
 μόσχον ἀκήρατον, βρότειον  
 αἰμάσσοντες λαιμόν·  
 οὐ σύριγγι τραφεῖσαν, οὐδ'  
 ἐν ροιβόησεσι βουκόλων,  
 παρὰ δὲ ματέρει νυμφοκόμον 50  
 Ἰναχίδαις γάμον.  
 ποῦ τὸ τᾶς αἰδοῦς  
 ἢ τὸ τᾶς ἀρετᾶς ἔχει  
 σθένειν τι πρόσωπον;  
 ὁπότε τὸ μὲν ἄσεπτον ἔχει 55  
 δύνασιν, ἃ δ' ἀρετὰ κατόπι-  
 σθεν θνατοῖς ἀμελεῖται,

- ἀνομία δὲ νόμων κρατεῖ,  
καὶ μὴ κοινὸς ἀγὼν βροτοῖς,  
60 μὴ τις θεῶν φθόνος ἔλθῃ.

*Iphigeneia at Aulis*, 1036-1097.

## LXVII.

Troy is Down.

Στρ. α'.

- Μελισσοτρόφον Σαλαμῖνος ὦ βασιλεῦ Τελαμών,  
νάσον περικύμονος οἰκήσας ἔδραν  
τᾶς ἐπικεκλιμένας ὄχθοις ἱεροῖς, ἵν' ἐλαίας  
πρῶτον ἔδειξε κλάδον γλαυκᾶς Ἀθάνα,  
5 οὐράνιον στέφανον λιπαραῖσί τε κόσμον Ἀθήναις,  
ἔβας ἔβας τῷ τοξοφόρῳ συναρι-  
στεύων ἄμ' Ἀλκμήνας γόνῳ  
Ἴλιον Ἴλιον ἐκπέρσων πόλιν ἀμετέραν  
τὸ πάροιθεν ὅτ' ἔβας.

Ἀντ. α'.

- 10 ὅθ' Ἑλλάδος ἄγαγε πρῶτον ἄνθος ἀτυζόμενος  
πώλων, Σιμόεντι δ' ἐπ' εὐρείτῃ πλάταν  
ἔσχασε ποντοπόρον καὶ ναύδετ' ἀνήψατο πρυμνᾶν  
καὶ χερὸς εὐστοχίαν ἐξείλε ναῶν,  
Λαομέδοντι φόνον· κανόνων δὲ τυκίσματα Φοίβου  
15 \* \* πυρὸς φοίνικι πνοᾷ καθελὼν  
Τροίας ἐπόρθησε χθόνα,  
δῖς δὲ δυοῖν πιτύλοιν τείχῃ περὶ Δαρδανίας  
φονία κατέλυσεν αἰχμά.

Στρ. β',

- μάταν ἄρ', ὦ χρυσέαις  
20 ἐν οἰνοχόαις ἀβρὰ βαίνων,  
Λαομεδόντιε παῖ,  
Ζανὸς ἔχεις κυλίκων  
πλήρωμα, καλλίσταν λατρείαν.

ἀ δέ σε γειναμένα πυρὶ δαίεται·

ἡῖόνες δ' ἄλλαι 25

ἴαχον· οἶον οἰωνὸς

\* ὑπὲρ τεκέων βοᾶ,

αἱ μὲν ἄορας, αἱ δὲ παῖδας,

αἱ δὲ ματέρας γεραιάς.

τὰ δὲ σὰ δροσόεντα λουτρὰ 30

γυμνασίῳ τε δρόμοι

βεβᾶσι· σὺ δὲ πρόσωπα νεα-

ρὰ χάρισι παρὰ Διὸς θρόνοις

καλλιγάλανα τρέφεις·

Πριάμοιο δὲ γαῖαν 35

Ἑλλάς ὤλεσ' αἰχμὰ.

Ἀντ. β'.

Ἔρως Ἔρως, ὃς τὰ Δαρ-

δάνεια μέλαθρά ποτ' ἦλθες

οὐρανίδαισι μέλων·

ὥς τότε μὲν μεγάλως 40

Τροίαν ἐπύργωσας, θεοῖσιν

κῆδος ἀναψάμενος. τὸ μὲν οὖν Διὸς

οὐκέτ' ὄνειδος ἐρῶ·

τὸ τᾶς δὲ λευκοπτέρου

ἀμέρας φίλιον βροτοῖς 45

φέγγος ὀλοὸν εἶδε γαῖαν,

εἶδε περγάμων ὄλεθρον,

τεκνοποιὸν ἔχουσα τᾶσδε

γᾶς πόσιν ἐν θαλάμοις,

ὃν ἀστέρων τέθριππος ἔλα- 50

βε χρύσεος ὄχος ἀναρπάσας,

ἐλπίδα γὰ πατρίᾳ

μεγάλαν· τὰ θεῶν δὲ

φίλτρα φροῦδα Τροίᾳ.

*Troades*, 799-859.

## LXVIII.

Prayer of Hippolytus to Artemis.

- Σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου  
 λειμῶνος, ᾧ δέσποινα, κοσμήσας φέρω,  
 ἔνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ  
 οὔτ' ἡλθέ πω σίδηρος, ἀλλ' ἀκήρατον  
 5 μέλισσα λειμῶν' ἑαρινὸν διέρχεται·  
 Αἰδῶς δὲ ποταμίαισι κηπεύει δρόσοις,  
 ὅσοις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει  
 τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὁμῶς,  
 τούτοις δρέπεσθαι· τοῖς κακοῖσι δ' οὐ θέμις.  
 10 ἀλλ' ᾧ φίλη δέσποινα, χρυσέας κόμης  
 ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.  
 μόνῳ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν·  
 σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι,  
 κλύων μὲν αὐδὴν, ὄμμα δ' οὔχ ὁρῶν τὸ σόν.  
 15 τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου.

*Hippolytus*, 73-87.

## LXIX.

Στρ.

Ἔρως Ἔρως, ὁ κατ' ὀμμάτων  
 ἰεὺς πόθον, εἰσάγων γλυκεῖαν  
 ψυχαῖς χάριν οὓς ἐπιστρατεύσῃ,  
 μή μοί ποτε σὺν κακῷ φανείῃς  
 μηδ' ἄρρυθμος ἔλθοις.

5

οὔτε γὰρ πυρὸς οὔτ'  
 ἄστρων ὑπέρτερον βέλος,  
 οἷον τὸ τᾶς Ἀφροδίτας  
 ἴησιν ἐκ χερῶν

Ἔρως ὁ Διὸς παῖς.

10

Ἀντ.

ἄλλως ἄλλως παρὰ τ' Ἀλφεῷ  
 Φοῖβον τ' ἐπὶ Πυθίοις τεράμνοισ  
 βούταν φόνον Ἑλλὰς αἰ' ἀέξει·

Ἔρωτα δὲ τὸν τύραννον ἀνδρῶν,  
 τὸν τᾶς Ἀφροδίτας

15

φιλτάτων θαλάμων  
 κληδοῦχον, οὐ σεβίζομεν,  
 πέρθοντα καὶ διὰ πάσας  
 ἰόντα συμφορᾶς  
 θνατοῖς, ὅταν ἔλθῃ.

20

*Hippolytus*, 525-544.

## LXX.

Στρ.

- Ἄρ' ἐν παννυχίοις χοροῖς  
 θήσω ποτὲ λευκὸν  
 πόδ' ἀναβακχέουσα, δέραν  
 εἰς αἰθέρα δροσερὸν  
 5 ῥίπτουσ', ὡς νεβρὸς χλοεραῖς  
 ἐμπαίξουσα λείμακος ἡδοναῖς,  
 ἡνίκ' ἂν φοβερὰν φύγῃ  
 θήραν ἔξω φυλακᾶς  
 εὐπλέκτων ὑπὲρ ἀρκύων,  
 10 θωύσσω δὲ κυναγέτας  
 συντείνῃ δρόμημα κυνῶν·  
 μόχθοις τ' ὠκυδρόμοις τ' ἀέλ-  
 λαις θρώσκει πεδίον  
 παραποτάμιον, ἡδομένα  
 15 βροτῶν ἐρημίαις  
 σκιαροκόμον τ' ἐν ἔρνεσιν ὕλας.  
 τί τὸ σοφὸν ἢ τί τὸ κάλλιον  
 παρὰ θεῶν γέρας ἐν βροτοῖς  
 ἢ χεῖρ' ὑπὲρ κορυφᾶς  
 20 τῶν ἐχθρῶν κρείσσω κατέχειν;  
 ὅ τι καλὸν φίλον αἰεί.

Ἄντ.

- ὀρμάται μόλις, ἀλλ' ὅμως  
 πιστόν τι τὸ θεῖον  
 σθένος· ἀπευθύνει δὲ βροτῶν  
 25 τοὺς τ' ἀγνωμοσύναν  
 τιμῶντας καὶ μὴ τὰ θεῶν



αὔξοντας σὺν μαινομένα δόξα.  
 κρυπτεύουσι δὲ ποικίλως  
 δαρὸν χρόνου πόδα καὶ  
 θηρῶσιν τὸν ἄσεπτον. οὐ 30  
 γὰρ κρείσσον ποτε τῶν νόμων  
 γιγνώσκειν χρῆ καὶ μελετᾶν.  
 κούφα γὰρ δαπάνα νομί-  
 ξειν ἰσχὺν τόδ' ἔχειν,  
 ὅ τι ποτ' ἄρα τὸ δαιμόνιον, 35  
 τό τ' ἐν χρόνῳ μακρῷ  
 νόμιμον αἰὲ φύσει τε πεφυκός.  
 τί τὸ σοφὸν ἢ τί τὸ κάλλιον  
 παρὰ θεῶν γέρας ἐν βροτοῖς  
 ἢ χεῖρ' ὑπὲρ κορυφᾶς 40  
 τῶν ἐχθρῶν κρείσσω κατέχειν;  
 ὅ τι καλὸν φίλον αἰεί.

Ἐπωδ.

εὐδαίμων μὲν ὃς ἐκ θαλάσσης  
 ἔφυγε χεῖμα, λιμένα δ' ἔκικεν·  
 εὐδαίμων δ' ὃς ὑπερθε μόχθων 45  
 ἐγένεθ'· ἕτερα δ' ἕτερος ἕτερον  
 ὄλβῳ καὶ δυνάμει παρήλθεν.  
 μυρίαι δὲ μυρίοισιν  
 ἔτ' εἶσ' ἐλπίδες· αἱ μὲν  
 τελευτῶσιν ἐν ὄλβῳ 50  
 βροτοῖς, αἱ δ' ἀπέβησαν·  
 τὸ δὲ κατ' ἡμαρ ὅτῳ βίотος  
 εὐδαίμων, μακαρίζω.

*Bacchae*, 862-911.

## LXXI.

## The Service of Apollo.

- ΙΩΝ. Ἄρματα μὲν τάδε λαμπρὰ τεθρίππων  
 ἥλιος ἤδη λάμπει κατὰ γῆν,  
 ἄστρο δὲ φεύγει πῦρ τόδ' ἀπ' αἰθέρος  
 εἰς νύχθ' ἱεράν,  
 5 Παρνησιάδες δ' ἄβατοι κορυφαὶ  
 καταλαμπόμεναι τὴν ἡμερίαν  
 ἀψίδα βροτοῖσι δέχονται.  
 σμύρνης δ' ἀνύδρου καπνὸς εἰς ὀρόφους  
 Φοίβου πέτεται.  
 10 θάσσει δὲ γυνὴ τρίποδα ζάθεον  
 Δελφίς, αἰείδουσ' Ἑλλησι βοάς,  
 ἃς ἂν Ἀπόλλων κελαδήσῃ.  
 ἀλλ' ὦ Φοίβου Δελφοὶ θέραπες,  
 τὰς Κασταλίας ἀργυροειδεῖς  
 15 βαίνετε δίνας, καθαραῖς δὲ δρόσοις  
 φαιδρυνάμενοι στείχετε ναοὺς·  
 στόμα τ' εὖφημον φρουρεῖτ' ἀγαθόν,  
 φήμας τ' ἀγαθὰς  
 τοῖς ἐθέλουσιν μαντεύεσθαι  
 20 γλώσσης ιδίας ἀποφαίνειν.  
 ἡμεῖς δὲ πόνους οὓς ἐκ παιδὸς  
 μοχθοῦμεν αἰεὶ, πτόρθοισι δάφνης  
 στέφεσιν θ' ἱεροῖς ἐσόδους Φοίβου  
 καθαρὰς θήσομεν ὑγραῖς τε πέδον

ῥανίσιν νοτερόν, πτηνῶν τ' ἀγέλας, 25  
 αἱ βλάπτουσιν σέμν' ἀναθήματα,  
 τόξοισιν ἐμοῖς φυγάδας θήσομεν·  
 ὥς γὰρ ἀμήτωρ ἀπάτωρ τε γεγώς  
 τοὺς θρέψαντας  
 Φοῖβου ναοὺς θεραπεύω. 30

Στρ.

ἄγ' ὦ νειθαλὲς ὦ  
 καλλίστας προπόλευμα δάφνας,  
 ἃ τὰν Φοῖβου θυμέλαν  
 σαίρεις ὑπὸ ναοῖς  
 κήπων ἐξ ἀθανάτων, 35  
 ἵνα δρόσοι τέγγουσ' ἱερὰι  
 \* τὰν ἀέναον παγὰν  
 ἐκπροϊεῖσαι,  
 μυρσίνας ἱερὰν φόβαν,  
 ἧ σάιρω δάπεδον θεοῦ 40  
 παναμέριος ἅμ' ἀλίου  
 πτέρυγι θοῇ  
 λατρεύων τὸ κατ' ἡμαρ.  
 ὦ Παιὰν ὦ Παιάν,  
 εὐαίων εὐαίων 45  
 εἴης, ὦ Λατοῦς παῖ.

'Αντ.

καλόν γε τὸν πόνον, ὦ  
 Φοῖβε, σοὶ πρὸ δόμων λατρεύω  
 τιμῶν μαντεῖον ἔδραν·  
 κλεινὸς δ' ὁ πόνος μοι 50  
 θεοῖσιν δούλαν χέρ' ἔχειν,  
 οὐ θνατοῖς ἀλλ' ἀθανάτοισ·  
 εὐφάμους δὲ πόνους μοχθεῖν  
 οὐκ ἀποκάμνω.

- 55 Φοῖβός μοι γενέτωρ πατήρ·  
 τὸν βόσκοντα γὰρ εὐλογῶ,  
 τὸ δ' ὠφέλιμον ἐμοὶ πατέρος  
 ὄνομα λέγω,  
 Φοῖβου τοῦ κατὰ ναόν.  
 60 ὦ Παιὰν ὦ Παιάν,  
 εὐαίων εὐαίων  
 εἴης, ὦ Λατοῦς παῖ.  
  
 ἀλλ' ἐκπαύσω γὰρ μόχθους  
 δάφνας ὀλκοῖς,  
 65 χρυσέων δ' ἐκ τευχέων ρίψω  
 γαίας παγάν,  
 ἂν ἀποχεύονται  
 Κασταλίας δῖναι,  
 νοτερόν ὕδωρ βάλλων,  
 70 ὅσιος ἀπ' εὐνᾶς ὦν.  
 εἴθ' οὕτως αἰεὶ Φοῖβω  
 λατρεύων μὴ πανσαιίμαν,  
 ἢ πανσαιίμαν ἀγαθᾶ μοίρα.  
 ἕα ἕα·  
 75 φοιτῶσ' ἤδη λείπουσίν τε  
 πτανοὶ Παρνασοῦ κοίτας·  
 αὐδῶ μὴ χρίμπτειν θριγκοῖς  
 μηδ' εἰς χρυσήρεις οἴκους.  
 μάρψω σ' αὖ τόξοις, ὦ Ζηνὸς  
 80 κῆρυξ, ὀρνίθων γαμφηλαῖς  
 ἰσχὺν νικῶν.  
 ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει  
 κύκνος· οὐκ ἄλλα  
 φοινικοφαῇ πόδα κινήσεις·  
 85 οὐδέν σ' ἄ φόρμιγξ ἄ Φοῖβον

σύμμολπος τόξων ῥύσαιτ' ἄν·  
 πάραγε πτέρυγας,  
 λίμνας ἐπίβα τᾶς Δηλιάδος·  
 αἰμάξεις, εἰ μὴ πείσει,  
 τὰς καλλιφθόγγους ὠδᾶς. 90  
 ἔα ἔα·

τίς ὄδ' ὀρνίθων καινὸς προσέβα ;  
 μῶν ὑπὸ θριγκοὺς εὐναίας  
 καρφηρὰς θήσων τέκνοις ;  
 ψαλμοί σ' εἵρξουσιν τόξων. 95  
 οὐ πείσει ; χωρῶν δίνας

τὰς Ἀλφειοῦ παιδούργει  
 ἢ νάπος Ἰσθμιον,  
 ὥς ἀναθήματα μὴ βλάπτηται  
 ναοί θ' οἱ Φοίβου. 100

κτείνειν δ' ὑμᾶς αἰδοῦμαι  
 τοὺς θεῶν ἀγγέλλοντας φάμας  
 θνατοῖς· οἷς δ' ἔγκειμαι μόχθοις,  
 Φοίβω δουλεύσω, κοῦ λήξω  
 τοὺς βόσκοντας θεραπεύων. 105

*Ion*, 82-183.

## LXXII.

- Κείσθω δόρυ μοι μίτον ἀμφιπλέκειν ἀράχναις,  
 μετὰ δ' ἡσυχίας πολιῷ γήρᾳ συνοικίην·  
 αἰείδοιμι δὲ στεφάνοις κᾶρα πολὺν στεφανώσας  
 Θρηίκιον πέλταν πρὸς Ἀθάνας  
 5 περικίοσιν ἀγκρεμάσας θαλάμοις  
 δέλτων τ' ἀναπτύσσοιμι γῆρυν  
 ἂν σοφοὶ κλέονται.

*Erectheus, frag.*

## LXXIII.

ὥσπερ ὁ τῆς Ὑψιπύλης τρόφιμος εἰς τὸν λειμῶνα  
 καθίσας ἔδρεπεν

ἕτερον ἐφ' ἑτέρῳ αἰρόμενος  
 ἄγρευμ' ἀνθέων ἡδομένα ψυχᾷ  
 τὸ νήπιον ἄπληστον ἔχων.

*Hypsipyle, frag. ap. Plut. Mor., p. 93 d.*

## ARISTOPHANES

*fl.* 427-388 B.C.

Αἱ Σάριτες τέμενος τι λαβεῖν, ὕπερ οὐχὶ πεσείται,  
ζητοῦσαι ψυχὴν εἶρον Ἀριστοφάνους.

PLATO.

### LXXIV.

Στρ.

Ἴππι' ἀναξ Πόσειδον, ᾧ  
χαλκοκρότων ἵππων κτύπος  
καὶ χρεμετισμὸς ἀνδάνει  
καὶ κυανέμβολοι θααί

μισθοφόροι τριήρεις

5

μειρακίων θ' ἄμιλλα λαμ-  
πρνομένων ἐν ἄρμασιν

καὶ βαρυδαιμονούντων,

δεῦρ' ἔλθ' ἐς χορόν, ᾧ χρυσοτρίαιν', ᾧ

δελφίνων μεδέων, Σουνιάρατε,

10

ᾧ Γεραίστικε παῖ Κρόνου,

Φορμίωνί τε φίλτατ' ἐκ

τῶν ἄλλων τε θεῶν Ἀθη-

ναίοις πρὸς τὸ παρεστός.

Ἀντ.

ᾧ πολιούχε Παλλάς, ᾧ

15

τῆς ἱερωτάτης, ἀπα-

σῶν πολέμῳ τε καὶ ποιη-



- ταῖς δυνάμει θ' ὑπερφερού-  
 σης μεδέουσα χώρας,  
 20 δεῦρ' ἀφικουῦ λαβούσα τήν  
 ἐν στρατιαῖς τε καὶ μάχαις  
 ἡμετέραν ξυνεργόν  
 Νίκην, ἣ χορικῶν ἐστὶν ἑταίρα  
 τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει.  
 25 νῦν οὖν δεῦρο φάνηθι· δεῖ  
 γὰρ τοῖς ἀνδράσι τοῖσδε πά-  
 σῃ τέχνῃ πορίσαι σε νί-  
 κην εἶπερ ποτὲ καὶ νῦν.

*Knights*, 551-563 ; 580-594.

## LXXV.

- ΣΩ. Ἔλθετε δῆτ', ὦ πολυτίμητοι Νεφέλαι, τῷδ' εἰς  
 ἐπίδειξιν·  
 εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι  
 κάθησθε,  
 εἴτ' Ὀκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἵστατε  
 Νύμφαις,  
 εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύ-  
 εσθε προχοαῖσιν,  
 ἢ Μαιῶτιν λίμνην ἔχετ' ἢ σκόπελον νιφόεντα  
 5 Μίμαντος·  
 ἐπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι  
 χαρεῖσθαι.

Στρ.

- ΧΟΡ. ἀέναοι Νεφέλαι,  
 ἀρθῶμεν φανεραὶ ὁροσερὰν φύσιν εὐάγητον,

πατρὸς ἀπ' Ὀκεανοῦ βαρναχέος  
 ὑψηλῶν ὀρέων κορυφὰς ἔπι 10  
 δενδροκόμους, ἵνα

τηλεφανεῖς σκοπιάς ἀφορώμεθα  
 καρπούς τ' ἀρδομέναν θ' ἱερὰν χθόνα  
 καὶ ποταμῶν ξαθέων κελαδήματα  
 καὶ πόντον κελάδοντα βαρύβρομον· 15  
 ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται  
 μαρμαρέαις ἐν αὐγαῖς.

ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον  
 ἀθανάτας ιδέας, ἐπιδόμεθα  
 τηλεσκοπῶ ὄμματι γαῖαν. 20

ΣΩ. ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου  
 καλέσαντος.

ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεο-  
 σέπτου;

Ἄντ.

ΧΟΡ. παρθένοι ὄμβροφοροι,  
 ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰρ  
 Κέκροπος ὀψόμεναι πολυήρατον· 25

οὐ σέβας ἀρρήτων ἱερῶν, ἵνα  
 μυστοδόκος δόμος

ἐν τελεταῖς ἀγlaίς ἀναδείκνυται,  
 οὐρανίοις τε θεοῖς δωρήματα,

ναοὶ θ' ὑψερεφεῖς καὶ ἀγάλματα, 30  
 καὶ πρόσοδοι μακάρων ἱερώταται,

εὐστέφανοί τε θεῶν θυσίαι θαλῖαι τε,  
 παντοδαπαῖς ἐν ὥραις,

ἦρί τ' ἐπερχομένῳ Βρομία χάρις,  
 εὐκελάδων τε χορῶν ἐρεθίσματα, 35

καὶ Μοῦσα βαρύβρομος αὐλῶν.

## LXXVI.

## The Reign of Peace.

ΤΡΥ. Ἄλλ' ἀναμνησθέντες, ὦνδρες,  
 τῆς διαίτης τῆς παλαιᾶς,  
 ἣν παρεῖχ' αὐτῇ ποθ' ἡμῖν,  
 τῶν τε παλασίων ἐκείνων,  
 5 τῶν τε σύκων, τῶν τε μύρτων,  
 τῆς τρυγός τε τῆς γλυκείας,  
 τῆς ἰωνιάς τε τῆς πρὸς  
 τῷ φρέατι, τῶν τ' ἐλαῶν,  
 ὧν ποθοῦμεν,  
 10 ἀντὶ τούτων τήνδε νυνὶ  
 τὴν θεὸν προσείπατε.

ΧΟΡ. χαῖρε χαῖρ', ὥς ἀσμένοισιν ἦλθες, ὦ φιλτάτη.  
 σῷ γὰρ ἐδάμην πόθῳ,  
 δαιμόνια βουλόμενος  
 15 εἰς ἀγρὸν ἀνερπύσαι.

\* \* \* \* \*

ἦσθα γὰρ μέγιστον ἡμῖν κέρδος, ὦ ποθομένη,  
 πᾶσιν ὁπόσοι γεωρ-  
 γὸν βίον ἐτρίβομεν.  
 μόνη γὰρ ἡμᾶς ὠφέλεις.  
 20 πολλὰ γὰρ ἐπασχομεν  
 πρίν ποτ' ἐπὶ σοῦ γλυκέα  
 καδάπανα καὶ φίλα.  
 τοῖς ἀγροίκοισιν γὰρ ἦσθα χῶδρα καὶ σωτηρία.  
 ὥστε σὲ τά τ' ἀμπέλια  
 25 καὶ τὰ νέα συγκίδια  
 τᾶλλα θ' ὁπόσ' ἐστὶ φυτὰ  
 προσγελάσεται λαβόντ' ἄσμενα.

*Peace, 571-600.*

## LXXVII.

## Song of the Hoopoe.

ΕΠ. Ἄγε σύννομέ μοι, παῦσαι μὲν ὕπνου,  
 λῦσον δὲ νόμους ἱερῶν ὕμνων,

οὓς διὰ θείου στόματος θρηνεῖς

τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἴτυν,

ἐλελιζομένη διεροῖς μέλεσιν

5

γέννος ξουθῆς·

καθαρὰ χωρεῖ διὰ φυλλοκόμου

σμίλακος ἡχῶ πρὸς Διὸς ἔδρας,

ἵν' ὁ χρυσοκόμας Φοῖβος ἀκούων

τοῖς σοῖς ἐλέγοις ἀντιψάλλων

10

ἐλεφαντόδετον φόρμιγγα, θεῶν

ἵστησι χορούς·

διὰ δ' ἀθανάτων στομάτων χωρεῖ

ξύμφωνος ὁμοῦ

θεία μακάρων ὀλολυγή.

15

(αὐλεῖ.)

ΠΕΙ. ὦ Ζεῦ βασιλεῦ, τοῦ φθέγματος τοῦρνηθίου·

οἶον κατεμελίτωσε τὴν λόχμην ὅλην.

ΕΥΕ. οὗτος. ΠΕΙ. τί ἔστιν; οὐ σιωπήσει; ΕΥΕ. τί δαί;

ΠΕΙ. οὐπόψ μελῳδεῖν αὐ παρασκευάζεται.

20

ΕΠ. ἐποποποποποποποποποποποῖ,

ἰὼ ἰώ, ἰτὼ ἰτὼ ἰτὼ ἰτὼ

ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων·

ὅσοι τ' εὐσπόρους ἀγροίκων γύας

νέμεσθε, φῦλα μυρία κριθοτράγων

25

σπερμολόγων τε γένη

- ταχὺ πετόμενα, μαλθακὴν ἰέντα γῆρυν  
 ὅσα τ' ἐν ἄλοκι θαμὰ  
 βῶλον ἀμφιτιττυβίζεθ' ὥδε λεπτὸν  
 30 ἀδομένα φωνᾷ·  
 τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιό.  
 ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ  
 κλάδεσι νόμον ἔχει,  
 τά τε κατ' ὄρεα, τά τε κοτινοτράγα, τά τε κομα-  
 ροφάγα,  
 35 ἀνύσατε πετόμενα πρὸς ἐμὰν αἰοιδάν·  
 τριοτὸ τριοτὸ τοτοβρίξ·  
 οἷ θ' ἐλείας παρ' αὐλῶνας ὀξυστόμους  
 ἐμπίδας κάπτεθ', ὅσα τ' εὐδρόσους γῆς τόπους  
 ἔχετε λειμῶνά τ' ἐρόεντα Μαραθῶνος,  
 40 ὄρνις τε πτεροποίκιλος  
 ἀτταγᾶς ἀτταγᾶς.  
 ὦν τ' ἐπὶ πόντιον οἶδμα θαλάσσης  
 φύλα μετ' ἀλκυνέσσι ποτᾶται,  
 δεῦρ' ἵτε πευσόμενοι τὰ νεώτερα,  
 45 πάντα γὰρ ἐνθάδε φύλ' ἀθροίζομεν  
 οἰωνῶν ταναοδείρων.  
 ἦκει γάρ τις ὀριμὺς πρέσβυς,  
 καινὸς γνώμην,  
 καινῶν ἔργων τ' ἐγχειρητῆς.  
 50 ἀλλ' ἵτ' ἐς λόγους ἅπαντα,  
 δεῦρο δεῦρο δεῦρο δεῦρο.  
 τοροτοροτοροτοροτίξ·  
 κικκαβαῦ κικκαβαῦ.  
 τοροτοροτοροτορολιλιλίξ.

*Birds*, 209-262.

## LXXVIII.

## The Nightingale.

ὦ φίλῃ, ὦ ξουθή,  
 ὦ φίλτατον ὀρνέων  
 πάντων, ξύννομε τῶν ἐμῶν  
 ὕμνων, ξυντροφ' ἀηδοῖ,  
 ἦλθες ἦλθες, ὦ φθῆς, 5  
 ἡδὺν φθόγγον ἐμοὶ φέρουσ'.  
 ἀλλ', ὦ καλλιβόαν κρέκουσ'  
 αὐλὸν φθέγμασιν ἡρινοῖς,  
 ἄρχου τῶν ἀναπαίστων.

## Grand Chorus.

Ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ  
 προσόμοιοι, 10  
 ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φύλ'  
 ἀμενηνά,  
 ἀπτῆνες ἐφημέριοι, ταλαοὶ βροτοί, ἄνδρες εἰκε-  
 λόνειροι,  
 προσέχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς  
 αἰὲν ἐοῦσι,  
 τοῖς αἰθερίοις, τοῖσιν ἀγῆρως, τοῖς ἄφθιτα μη-  
 δομένοισιν.  
 ἵν' ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν  
 μετεώρων, 15  
 φύσιν οἰωνῶν γένεσιν τε θεῶν ποταμῶν τ' Ἐρέ-  
 βους τε Χάους τε  
 εἰδότες ὀρθῶς Προδίκῳ παρ' ἐμοῦ κλάειν εἴπητε  
 τὸ λοιπόν.

- Χάος ἦν καὶ Νύξ Ἑρεβός τε μέλαν πρῶτον καὶ  
 Τάρταρος εὐρύς·  
 γῇ δ' οὐδ' αἴρ οὐδ' οὐρανός ἦν· Ἑρέβους δ' ἐν  
 ἀπείροσι κόλποις  
 20 τίκτει πρῶτιστον ὑπηνέμιον Νύξ ἡ μελανόπτερος  
 ὦόν,  
 ἐξ οὗ περιτελλομέναις ὥραις ἔβλασθεν Ἑρως ὁ  
 ποθεινός,  
 στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς ἀνε-  
 μώκεσι δίναϊς.  
 οὗτος δὲ Χάει πτερόεντι μιγείς νυχίῳ κατὰ Τάρ-  
 τaron εὐρὺν  
 ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνή-  
 γαγεν ἐς φῶς.  
 25 πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἑρως  
 ξυνέμειξεν ἅπαντα·  
 ξυμμιγνυμένων δ' ἐτέρων ἐτέροις γένετ' οὐρανός  
 ὠκεανός τε  
 καὶ γῇ πάντων τε θεῶν μακάρων γένος ἄφθιτον.  
 ὦδε μὲν ἐσμεν  
 πολὺν πρεσβύτατοι πάντων μακάρων. ἡμεῖς δ' ὥς  
 ἐσμεν Ἑρωτος  
 πολλοῖς δῆλον· πετόμεσθά τε γὰρ καὶ τοῖσιν  
 ἐρῶσι σύνεσμεν·  
 30 πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων  
 τὰ μέγιστα.  
 πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἥρος, χειμῶνος,  
 ὁπώρας·  
 σπείρειν μὲν, ὅταν γέρανος κρώξουσ' ἐς τὴν Λι-  
 βύην μεταχωρῇ,  
 καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι  
 καθεύδειν,



εἶτα δ' Ὀρέστη χλαῖναν ὑφαίνειν, ἵνα μὴ ριγῶν ἀποδύῃ.  
 ἰκτῖνος δ' αὖ μετὰ ταῦτα φανείς ἑτέραν ὥραν ἀποφαίνει, 35  
 ἡνίκα πεκτεῖν ὥρα προβάτων πόκον ἡρινόν· εἶτα χελιδών,  
 ὅτε χρὴ χλαῖναν πωλεῖν ἤδη καὶ ληθαρίον τι πρίασθαι.  
 ἐσμέν ο' ὑμῖν Ἀμμων, Δελφοί, Δωδάνη, Φοῖβος  
 Ἀπόλλων.

ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνις, οὕτω πρὸς ἅπαντα  
 τρέπεσθε,  
 πρὸς τ' ἐμπορίαν καὶ πρὸς βιότου κτῆσιν καὶ πρὸς  
 γάμον ἀνδρός· 40  
 ὄρνιν τε νομίζετε πᾶνθ' ὅσαπερ περὶ μαντείας διακρίνει·  
 φήμη γ' ὑμῖν ὄρνις ἐστί, πταρμόν τ' ὄρνιθα καλεῖτε,  
 ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον ὄρνιν.  
 ἂρ' οὐ φανερώς ἡμεῖς ὑμῖν ἐσμέν μαντεῖος Ἀπολλων;

*Birds*, 676-722.

## LXXIX.

Στρ.

Χωρῶμεν ἐς πολυρρόδους  
 λειμῶνας ἀνθεμώδεις,  
 τὸν ἡμέτερον τρόπον,  
 τὸν καλλιχορώτατον,  
 παίζοντες, ὃν ὄλβιαι  
 Μοῖραι ξυνάγουσιν. 5

Ἀντ.

μόνοις γὰρ ἡμῖν ἥλιος  
 καὶ φέγγος ἱλαρόν ἐστιν,  
 ὅσοι μεμυήμεθ' εὖ-  
 σεβῇ τε διήγομεν 10  
 τρόπον περὶ τοὺς ξένους  
 καὶ τοὺς ἰδιώτας.

*Frogs*, 448-459.

## LXXX.

Ἄλλὰ χρὴ  
ὥσπερ ἔργον αὖ τι καινὸν  
πρῶτον εὐκύκλου χορείας εὐφυᾶ στήσαι βάσιν.

Στρ.

5 πρόβαινε ποσὶ τὸν Εὐλύραν  
μέλπουσα καὶ τὴν τοξοφόρον  
Ἄρτεμιν, ἄνασσαν ἀγνὴν.  
χαῖρ', ὦ Ἐκάεργε,  
ὅπαξε δὲ νίκην.  
Ἦραν τε τὴν τελείαν  
10 μέλψωμεν ὥσπερ εἰκός,  
ἢ πᾶσι τοῖς χοροῖσιν ἐμπαίξει τε καὶ  
κλῆδας γάμου φυλάττει.

Ἀντ.

Ἑρμῆν τε Νόμιον ἄντομαι  
καὶ Πᾶνα καὶ Νύμφας φίλας  
15 ἐπιγελάσαι προθύμως  
ταῖς ἡμετέραισι  
χαρέντα χορείαις.  
ἔξαιρε δὴ προθύμως  
διπλὴν χάριν χορείας.  
20 παίσωμεν, ὦ γυναῖκες, οἵάπερ νόμος·  
νηστεύομεν δὲ πάντως.

Ἐπωδ.

ἀλλ' εἰ' ἐπ' ἄλλ' ἀνάστρεφ' εὐρύθμῳ ποδί,  
τόρρευε πᾶσαν ᾧδὴν·  
ἡγοῦ δέ γ' ᾧδ' αὐτὸς  
25 σὺν κισσοφόρῳ Βάκχειε

δέσποτ'· ἐγὼ δὲ κώμοις  
 σὲ φιλοχόροισι μέλψω  
 Εὖιον, ὦ Διόνυσε,  
 Βρόμιε καὶ Σεμέλας παῖ,  
 χοροῖς τερπόμενος 30  
 κατ' ὄρεα Νυμφᾶν ἐρατοῖς ἐν ὕμνοις  
 Εὖιον Εὖιον, εὐοῖ  
 \* \* ἀναχορεύων.  
 ἀμφὶ δὲ σοὶ κτυπεῖται  
 Κιθαιρώνιος ἡχώ, 35  
 μελάμφυλλά τ' ὄρη δάσκια καὶ νάπαι  
 πετρώδεις βρέμονται·  
 κύκλῳ δὲ περὶ σὲ κισσὸς  
 εὐπέταλος ἔλικι θάλλει.

*Thesmophoriazusae*, 966-1000.

## PLATO

The Philosopher.

b. 429, d. 348 B.C.

Γαῖα μὲν ἐν κόλποις κρύπτει τόδε σῶμα Πλάτωνος,  
ψυχὴ δ' ἀθάνατον τάξιν ἔχει μακάρων.

ANON.

### LXXXI.

Οἶδε ποτ' Αἰγαίοιο βαρύβρομον οἶδμα λιπόντες  
Ἐκβατάνων πεδίῳ κείμεθ' ἐνὶ μεσάτῳ.  
χαῖρε, κλυτὴ ποτε πατρὶς Ἑρέτρια, χαίρετ', Ἀθῆναι  
γείτονες Εὐβοίης· χαῖρε, θάλασσα φίλη.

### LXXXII.

Ἀστέρας εἰσαθρεῖς ἀστήρ ἐμός· εἶθε γενοίμην  
οὐρανός, ὥς πολλοῖς ὄμμασιν εἰς σέ βλέπω.

### LXXXIII.

Ἀστήρ πρὶν μὲν ἔλαμπες ἐνὶ ζωοῖσιν Ἐῷος,  
νῦν δὲ θανὼν λάμπεις Ἑσπερος ἐν φθιμένοις.

### LXXXIV.

Μῆλον ἐγὼ· βάλλει με φιλῶν σέ τις. ἄλλ' ἐπίνευσον,  
Ξανθίππη· καὶ γὰρ καὶ σὺ μαραινόμεθα.

## ARATUS

*fl.* 280 B.C.

Γράμμα τόδ' Ἀρήτοιο δαήμονος, ὅς ποτε λεπτή  
φροντίδι δηναίους ἀστέρας ἐφράσατο,  
ἀπλανέας τ' ἄμφω καὶ ἀλήμονας, οἷσιν ἐναργής  
ἰλλόμενος κύκλοις οὐρανὸς ἐνδέδεται.  
αἰνεῖσθω δὲ καμῶν ἔργον μέγα καὶ Διὸς εἶναι  
δεύτερος, ὅστις ἔθηκ' ἄστρα φαεινότερα.

LEONIDAS OF TARENTUM, *fl.* 280 B.C.

### LXXXV.

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτε' ἄνδρες ἐῷμεν  
ἄρρητον· μεστὰι δὲ Διὸς πᾶσαι μὲν ἀγυιαί,  
πᾶσαι δ' ἀνθρώπων ἀγοραί, μεστή δὲ θάλασσα  
καὶ λιμένες, πάντῃ δὲ Διὸς κεχρήμεθα πάντες.  
τοῦ γὰρ καὶ γένος ἐσμέν, ὃ δ' ἥπιος ἀνθρώποισιν 5  
δεξιὰ σημαίνει, λαοὺς δ' ἐπὶ ἔργον ἐγείρει  
μιμνήσκων βιότοιο· λέγει δ' ὅτε βῶλος ἀρίστη  
βουσί τε καὶ μακέλῃσι, λέγει δ' ὅτε δεξιὰ ὦραι  
καὶ φυτὰ γυνῶσαι καὶ σπέρματα πάντα βαλέσθαι.  
αὐτὸς γὰρ τὰ γε σήματ' ἐν οὐρανῷ ἐστήριξεν 10  
ἄστρα διακρίνας, ἐσκέψατο δ' εἰς ἐνιαυτὸν  
ἄστερας οἳ κε μάλιστα τετυγμένα σημαίνοιεν  
ἀνδράσιν ὥρων, ὅφρ' ἔμπεδα πάντα φύωνται.  
τῷ μιν αἰεὶ πρῶτόν τε καὶ ὕστατον ἰλάσκονται.

*Phaenomena, Exordium.*

## THEOCRITUS

fl. 270 B.C.

LXXXVI.

Κῶμος.

- Κωμάσδω ποτὶ τὰν Ἀμαρυλλίδα· ταὶ δέ μοι αἶγες  
βόσκονται κατ' ὄρος, καὶ ὁ Τίτυρος αὐτὰς ἐλαύνει.  
Τίτυρ' ἐμὶν τὸ καλὸν πεφιλημένε, βόσκε τὰς αἶγας  
καὶ ποτὶ τὰν κράναν ἄγε, Τίτυρε, καὶ τὸν ἐνόρχαν  
5 τὸν Λιβυκὸν κνάκωνα φυλάσσεο μὴ τυ κορύψῃ.  
ὦ χαρίεσσ' Ἀμαρυλλί, τί μ' οὐκέτι τοῦτο κατ' ἄντρον  
παρκύνπτουσα καλεῖς τὸν ἐρωτύλον; ἦ ῥά με μισεῖς;  
ἦ ῥά γέ τοι σιμὸς καταφαίνομαι ἐγγύθεν εἶμεν,  
νύμφα, καὶ προγένειος; ἀπάγξασθαί με ποιησεῖς.  
10 ἦνίδε τοι δέκα μᾶλα φέρω—τηνῶθε καθείλον,  
ὦ μ' ἐκέλευ καθελεῖν τύ—καὶ αὔριον ἄλλα τοι οἰσῶ.  
θῆσαι μὰν θυμαλγὲς ἐμὸν ἄχος. αἶθε γενοίμαν  
ἀβομβεῦσα μέλισσα καὶ ἐς τεὸν ἄντρον ἰκοίμαν,  
τὸν κισσὸν διαδὺς καὶ τὰν πτέριν ᾗ τὸ πυκάσδῃ.  
15 νῦν ἔγνω τὸν Ἑρωτὰ· βαρὺς θεός· ἦ ῥα λεαίνας  
μαζὸν ἐθήλαξε, δρυμῶ τέ νιν ἔτραφε μάτηρ,  
ὅς με κατασμήχων καὶ ἐς ὅστιον ἄχρῃς ἰάπτει.  
ὦ τὸ καλὸν ποθορεῦσα, τὸ πᾶν λίπος· ὦ κυάνοφρυ  
νύμφα, πρόσπτυξάί με τὸν αἰπόλον, ὥς τυ φιλήσω.  
20 ἔστι καὶ ἐν κενεοῖσι φιλήμασιν ἀδέα τέρψις.  
τὸν στέφανον τίλαί με καὶ αὐτίκα λεπτὰ ποιησεῖς,  
τόν τοι ἐγών, Ἀμαρυλλί φίλα, κισσοῖο φυλάσσω

ἀμπλέξας καλύκεσσι καὶ εὐόδομοισι σελίνοις.  
 ὦμοι ἐγών, τί πάθω, τί ὁ δύσσοος; οὐχ ὑπακούεις;  
 τὰν βαίταν ἀποδὸς εἰς κύματα τῇνῳ ἀλεῦμαι, 25  
 ὥπερ τὼς θύννως σκοπιάζεται Ὀλπις ὁ γριπεύς·  
 καῖκα δὴ ᾿ποθάνω, τό γε μὰν τεὸν ἀδὺ τέτυκται.  
 ἔγνων πρᾶν, ὅκα μοι μεμναμένῳ εἰ φιλέεις με  
 οὐδὲ τὸ τηλέφιλον ποτεμάξατο τὸ πλατάγημα,  
 ἀλλ' αὖτως ἀπαλῶ ποτὶ πάχεος ἐξεμαρίνυθι. 30  
 εἶπε καὶ ἁ γραία τᾶλαθέα κοσκινόμαντις,  
 ἁ πρᾶν ποιολογεῦσα Παιριβάτις, ὦνεκ' ἐγὼ μὲν  
 τὴν ὄλος ἔγκειμαι, τὸ δέ μεν λόγον οὐδένα ποιῇ.  
 ἦ μὰν τοι λευκὰν διδυματόκον αἶγα φυλάσσω,  
 τὰν με καὶ ἁ Μέρμνωνος ἐριθακὶς ἁ μελανόχρως 35  
 αἰτεῖ, καὶ δωσῶ οἷ, ἐπεὶ τύ μοι ἐνδιαθρύνπτῃ.  
 ἄλλεται ὀφθαλμός μεν ὁ δεξιός· ἦ ρά γ' ἰδήσῳ  
 αὐτάν; ἰσεῦμαι ποτὶ τὰν πίτυν ὧδ' ἀποκλινθεῖς,  
 καὶ κέ μ' ἴσως ποτίδοι, ἐπεὶ οὐκ ἀδαμαντῖνα ἐστίν.  
 Ἴππομένης ὅκα δὴ τὰν παρθένον ἦθελε γᾶμαι, 40  
 μᾶλ' ἐνὶ χερσὶν ἐλὼν δρόμον ἄνυν· ἁ δ' Ἀταλάντα  
 ὡς ἴδεν, ὡς ἐμάνη, ὡς εἰς βαθὺν ἄλατ' ἔρωτα.  
 τὰν ἀγέλαν χῶ μάντις ἀπ' Ὀθρνος ἄγε Μελάμπους  
 ἐς Πύλον· ἁ δὲ Βίαντος ἐν ἀγκοίναισιν ἐκλίνθη,  
 μάτηρ ἁ χαρίεσσα περίφρονος Ἀλφεισιβοίας. 45  
 τὰν δὲ καλὰν Κυθήρειαν ἐν ὥρεσι μῆλα νομεύων  
 οὐχ οὕτως Ὠδωνις ἐπὶ πλεόν ἄγαγε λύσσας,  
 ὥστ' οὐδὲ φθίμενόν νιν ἄτερ μαζοῖο τίθητι;  
 ξαλωτὸς μὲν ἐμὶν ὁ τὸν ἄτροπον ὕπνον ἰαύων  
 Ἐνδυμίων, ξαλῶ δέ, φίλα γύναι, Ἰασίωνα, 50  
 ὅς τοσσῆν' ἐκύρησεν, ὅς οὐ πευσεῖσθε βέβαλοι.  
 ἀλγέω τὰν κεφαλάν, τὴν δ' οὐ μέλει. οὐκέτ' αἰίδω,  
 κεισεῦμαι δὲ πεσών, καὶ τοὶ λύκοι ὧδέ μ' ἔδονται.  
 ὡς μέλι τοι γλυκὺ τοῦτο κατὰ βρόχθοιο γένοιτο.

## LXXXVII.

Βουκολιασταὶ Δάφνις καὶ Δαμοίτας.

Δαμοίτας χῶ Δάφνις ὁ βουκόλος εἰς ἓνα χῶρον  
τὰν ἀγέλαν πόκ', Ἄρατε, συνάγαγον· ἧς δ' ὁ μὲν αὐτῶν  
πυρρός, ὁ δ' ἡμιγένειος· ἐπὶ κράναν δέ τιν' ἄμφω  
ἐξόμενοι θέρεος μέσῳ ἅματι τοιάδ' ἄειδον.  
5 πρᾶτος δ' ἄρξατο Δάφνις, ἐπεὶ καὶ πρᾶτος ἔρισθεν.

Δάφνιδος ῥοδή.

Βάλλει τοι, Πολύφαμε, τὸ ποίμνιον ἡ Γαλάτεια  
μάλοισιν, δυσέρωτα τὸν αἰπόλον ἄνδρα καλεῦσα·  
καὶ τύ νιν οὐ ποθόρησθα, τάλαν τάλαν, ἀλλὰ κάθησαι  
ὑδέα συρίσδων. πάλιν ἄδ', ἴδε, τὰν κύνα βάλλει,  
10 ἃ τοι τὰν οἴων ἔπεται σκοπός· ἃ δὲ βαῦσδει  
εἰς ἄλλα δερκομένα, τὰ δέ νιν καλὰ κύματα φαίνει  
ἄσυχα καχλάζοντος ἐπ' αἰγιαλοῖο θέοισαν.  
φράξω μὴ τᾶς παιδὸς ἐπὶ κνάμαισιν ὀρούσῃ  
ἐξ ἁλὸς ἐρχομένας, κατὰ δὲ χροῖα καλὸν ἀμύξῃ.  
15 ἃ δὲ καὶ αὐτόθε τοι διαθρύπτεται, ὥς ἀπ' ἀκάνθας  
ταὶ καπυραὶ χαῖται, τὸ καλὸν θέρος ἰνίκα φρύγει·  
καὶ φεύγει φιλέοντα καὶ οὐ φιλέοντα διώκει  
καὶ τὸν ἀπὸ γραμμᾶς κινεῖ λίθον· ἧ γὰρ ἔρωτι  
πολλάκις, ὦ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται.  
20 Τῷ δ' ἐπὶ Δαμοίτας ἀνεβάλλετο καὶ τίδ' ἄειδεν.



## Δαμοίτου ὥδή.

Εἶδον ναὶ τὸν Πᾶνα, τὸ ποίμνιον ἀνίκ' ἔβαλλε,  
 κοῦ μ' ἔλαθ', οὐ τὸν ἐμὸν τὸν ἕνα γλυκύν, ᾧ ποθορῶμι  
 ἐς τέλος· αὐτὰρ ὁ μάντις ὁ Τήλεμος ἔχθρ' ἀγορεύων  
 ἐχθρὰ φέροιτο ποτ' οἶκον, ὅπως τεκέεσσι φυλάσσοι.  
 ἀλλὰ καὶ αὐτὸς ἐγὼ κνίζων πάλιν οὐ ποθορήμι, 25  
 ἀλλ' ἄλλαν τινὰ φαμί γυναικ' ἔχεν· ἃ δ' αἰόισα  
 ξαλοῖ μ', ᾧ Παιάν, καὶ τάκεται, ἐκ δὲ θαλάσσας  
 οἰστρεῖ παπταίνουσα ποτ' ἄντρα τε καὶ ποτὶ ποίμνας.  
 σίξα δ' ὑλακτεῖν νιν καὶ τῇ κυνί· καὶ γὰρ ὅκ' ἦρων  
 αὐτᾶς, ἐκνυξέιτο ποτ' ἰσχία ρύγχος ἔχουσα. 30  
 ταῦτα δ' ἴσως ἐσορεῦσα ποιεῦντά με πολλάκι πεμψεῖ  
 ἄγγελον. αὐτὰρ ἐγὼ κλαξῶ θύρας, ἔστε κ' ὁμόςσῃ  
 αὐτά μοι στορεσεῖν καλὰ δέμνια τᾶσδ' ἐπὶ νάσῳ.  
 καὶ γὰρ θην οὐδ' εἶδος ἔχω κακόν, ὥς με λέγοντι·  
 ἦ γὰρ πρῶν ἐς πόντον ἐσέβλεπον, ἧς δὲ γαλίνα, 35  
 καὶ καλὰ μὲν τὰ γένεια, καλὰ δέ μεν ἃ μία κῶρα,  
 ὥς παρ' ἐμὴν κέκριται, κατεφαίνετο, τῶν δέ τ' ὀδόντων  
 λευκοτέραν αὐγὰν Παρίας ὑπέφαινε λίθοιο.  
 ὥς μὴ βασκανθῶ δέ, τρὶς εἰς ἐμὸν ἔπτυσσα κόλπον·  
 ταῦτα γὰρ ἃ γραία μέ Κοτυταρὶς ἐξεδιῶξε. 40

Τόσσ' εἰπὼν τὸν Δάφνιν ὁ Δαμοίτας ἐφίλησε,  
 χῶ μὲν τῷ σύριγγ', ὁ δὲ τῷ καλὸν αὐλὸν ἔδωκεν.  
 αὐτῷ Δαμοίτας, σύρισθε δὲ Δάφνις ὁ βούτας·  
 ὠρχεῦντ' ἐν μαλακᾷ ταὶ πόρτιες ἀντίκα ποίᾳ. 45  
 νίκη μὰν οὐδ' ἄλλος, ἀνήσσαντο δ' ἐγένοντο.

## LXXXVIII.

Κύκλωψ.

Οὐδὲν πòτ τὸν ἔρωτα πεφύκει φάρμακον ἄλλο,  
 Νικία, οὐτ' ἔγχριστον, ἐμὴν δοκεῖ, οὐτ' ἐπίπαστον,  
 ἢ ταὶ Πιερίδες· κοῦφον δέ τι τοῦτο καὶ ἀδύ  
 γίνετ' ἐπ' ἀνθρώποις, εὐρεῖν δ' οὐ ράδιόν ἐστι.

- 5 γινώσκειν δ' οἶμαί τυ καλῶς, ἱατρὸν ἑόντα  
 καὶ ταῖς ἐννέα δὴ πεφιλημένον ἔξοχα Μοίσαις.  
 οὕτω γὼν ράϊστα διὰ γ' ὁ Κύκλωψ ὁ παρ' ἀμῖν,  
 ὠρχαῖος Πολύφαμος, ὅκ' ἤρατο τῆς Γαλατείας,  
 ἄρτι γενειάσδων περὶ τὸ στόμα τὼς κροτάφως τε.
- 10 ἤρατο δ' οὐ μάλοις οὐδὲ ρόδῳ οὐδὲ κικίννοις,  
 ἀλλ' ὀρθαῖς μανίαις, ἀγεῖτο δὲ πάντα πάρεργα.  
 πολλὰκι ταὶ ὄϊες ποτὶ τωῦλιον αὐταὶ ἀπῆνθον  
 χλωρᾶς ἐκ βοτάνας· ὁ δὲ τὰν Γαλάτειαν αἰείδων  
 αὐτῷ ἐπ' αἰῶνος κατετάκετο φυκιοέσσας
- 15 ἐξ ἁοῦς, ἔχθιστον ἔχων ὑποκάρδιον ἔλκος,  
 Κύπριδος ἐκ μεγάλας τό οἱ ἥπατι πᾶξε βέλεμνον.  
 ἀλλὰ τὸ φάρμακον εὔρε, καθεξόμενος δ' ἐπὶ πέτρας  
 ὑψηλᾶς ἐς πόντον ὀρώων ἄειδε τοιαῦτα.

᾿Ωιδή.

- ᾿Ω λευκὰ Γαλάτεια, τί τὸν φιλέοντ' ἀποβάλλῃ,  
 20 λευκοτέρα πακτᾶς ποτιδεῖν, ἀπαλωτέρα ἀρνός,  
 μόσχῳ γαυροτέρα, φιαρωτέρα ὄμφακος ὠμᾶς,  
 φοιτῆς δ' αὐθ' οὕτως, ὅκκα γλυκὺς ὕπνος ἔχῃ με,  
 ὅχῃ δ' εὐθὺς ἰοῖς, ὅκκα γλυκὺς ὕπνος ἀνῇ με,  
 φεύγεις δ' ὥσπερ ὅϊς πολὺν λύκον ἀθρήσασα·

ἡράσθην μὲν ἔγωγα τεοῦς, κόρα, ἀνίκα πρᾶτον 25  
 ἦνθες ἐμᾷ σὺν ματρὶ θέλοισ' ὑακίνθινα φύλλα  
 ἐξ ὄρεος δρέψασθαι, ἐγὼ δ' ὁδὸν ἀγεμόνευον.  
 παύσασθαι δ' ἐσιδὼν τυ καὶ ὕστερον οὐδέ τί πα νῦν  
 ἐκ τήνῳ δύναμαι· τὴν δ' οὐ μέλει, οὐ μὰ Δι' οὐδέν.  
 γινώσκω, χαρίεσσα κόρα, τίνος οὔνεκα φεύγεις· 30  
 οὔνεκά μοι λασία μὲν ὀφρὺς ἐπὶ παντὶ μετώπῳ  
 ἐξ ὧτὸς τέταται ποτὶ θῶτερον ὥς μία μακρά,  
 εἷς δ' ὀφθαλμὸς ἔπεςτι, πλατεῖα δὲ ῥὶς ἐπὶ χεῖλει.  
 ἀλλ' οὗτος τοιοῦτος ἐὼν βοτὰ χίλια βόσκω  
 κῆκ τούτων τὸ κράτιστον ἀμελγόμενος γάλα πίνω· 35  
 τυρὸς δ' οὐ λείπει μ' οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρα,  
 οὐ χειμῶνος ἄκρω· ταρσοὶ δ' ὑπεραχθέες αἰεῖ.  
 συρίσδεν δ' ὥς οὔτις ἐπίσταμαι ὧδε Κυκλώπων,  
 τίν, τὸ φίλον γλυκύμαλον, ἀμᾷ κῆμαντὸν ἀεῖδων  
 πολλάκι νυκτὸς ἄωρί. τρέφω δέ τοι ἔνδεκα νεβρώς, 40  
 πάσας μνηοφόρως, καὶ σκύμνως τέσσαρας ἄρκτων.  
 ἀλλ' ἀφίκεν τὸ ποθ' ἀμέ, καὶ ἐξεῖς οὐδὲν ἔλασσον,  
 τὰν γλαυκὰν δὲ θάλασσαν ἔα ποτὶ χέρσον ὀρεχθεῖν·  
 ἄδιον ἐν τῶντρῳ παρ' ἐμὴν τὰν νύκτα διαξείς.  
 ἐντὶ δάφναι τηνεῖ, ἐντὶ ῥαδινὰ κυπάρισσοι, 45  
 ἔστι μέλας κισσός, ἔστ' ἄμπελος ἅ γλυκύκαρπος,  
 ἔστι ψυχρὸν ὕδωρ, τό μοι ἅ πολυδένδρεος Αἴτνα  
 λευκᾶς ἐκ χιόνος ποτὸν ἀμβρόσιον προΐητι.  
 τίς κα τῶνδε θάλασσαν ἔχειν καὶ κύμαθ' ἔλοιτο;  
 αἱ δέ τοι αὐτὸς ἐγὼν δοκέω λασιώτερος εἶμεν, 50  
 ἐντὶ ὀρνὸς ξύλα μοι καὶ ὑπὸ σποδῶ ἀκάματον πῦρ·  
 καίόμενος δ' ὑπὸ τεῦς καὶ τὰν ψυχὰν ἀνεχοίμαν  
 καὶ τὸν ἐν' ὀφθαλμόν, τῷ μοι γλυκερώτερον οὐδέν.  
 ὦμοι, ὅτ' οὐκ ἔτεκέν μ' ἅ μάτηρ βράγχι' ἔχοντα,  
 ὥς κατέδυν ποτὶ τὴν καὶ τὰν χέρα τευς ἐφίλησα, 55  
 αἱ μὴ τὸ στόμα λῆς, ἔφερον δέ τοι ἦ κρίνα λευκά

- ἢ μάκων' ἀπαλὰν ἐρυθρὰ πλαταγώνι' ἔχοισαν·  
 ἀλλὰ τὰ μὲν θέρεος, τὰ δὲ γίνεται ἐν χειμῶνι,  
 ὥστ' οὐκ ἂν τοι ταῦτα φέρειν ἅμα πάντ' ἐδυνάθην.
- 60 νῦν μάν, ὦ κόριον, νῦν αὖ τό γα νεῖν †μεμαθεῦμαι,  
 αἶκα τις σὺν ναῖ πλέων ξένος ὧδ' ἀφίκηται,  
 ὥς εἰδῶ τί ποθ' ἀδὺ κατοικεῖν τὸν βυθὸν ὕμμιν.  
 ἐξένθοις, Γαλάτεια, καὶ ἐξενθοῖσα λάθοιο  
 ὥσπερ ἐγὼν νῦν ὧδε καθήμενος οἴκαδ' ἀπενθεῖν.
- 65 ποιμαίνειν δ' ἐθέλοις σὺν ἐμὶν ἅμα καὶ γάλ' ἀμέλγειν  
 καὶ τυρὸν πᾶξαι τάμισον δριμεῖαν ἐνεῖσα.  
 ἅ μάττηρ ἀδικεῖ με μόνα, καὶ μέμφομαι αὐτᾶ·  
 οὐδὲν πήποχ' ὅλως ποτὶ τὴν φίλον εἶπεν ὑπέρ μεν,  
 καὶ ταῦτ' ἅμαρ ἐπ' ἅμαρ ὀρεῦσά με λεπτὸν ἐόντα.
- 70 φασὼ τὰν κεφαλὰν καὶ τὼς πόδας ἀμφοτέρως μεν  
 σφύζειν, ὥς ἀνιαθῇ, ἐπεὶ κήγὼν ἀνῶμαι.  
 ὦ Κύκλωψ Κύκλωψ, πᾶ τὰς φρένας ἐκπεπότασαι;  
 αἶκ' ἐνθὼν ταλάρως τε πλέκοις καὶ θαλλὸν ἀμάσας  
 ταῖς ἄρνεσσι φέροις, τάχα κα πολὺ μᾶλλον ἔχοις νῶν.
- 75 τὰν παρεοῖσαν ἅμελγε· τί τὸν φεύγοντα διώκεις;  
 εὐρησεῖς Γαλάτειαν ἴσως καὶ καλλίον' ἄλλαν.  
 πολλαὶ συμπαίσδεν με κόραι τὰν νύκτα κέλονται,  
 κιχλίζοντι δὲ πᾶσαι, ἐπεὶ κ' αὐταῖς ἐπακούσω.  
 δῆλον ὅτ' ἐν τᾷ γᾶ κήγὼν τις φαίνομαι εἶμεν.
- 80 Οὕτω τοι Πολύφαμος ἐποίμαιεν τὸν ἔρωτα  
 μουσίσδων, ῥᾶον δὲ διαγ' ἢ εἰ χρυσὸν ἔδωκεν.

## LXXXIX.

Συρακούσiai ἢ Ἀδωνιάζουσαι.

ΓΟΡΓΩ.

Ἐνδοι Πραξινοά ;

ΠΡΑΞΙΝΟΑ.

Γοργοῖ φίλα, ὥς χρόνῳ. ἔνδοι.  
θαῦμ' ὅτι καὶ νῦν ἦνθες. ὄρη δίφρον, Εὐνόα, αὐτᾶ·  
ἔμβαλε καὶ ποτίκρανον.

ΓΟΡΓΩ.

Ἐχει κάλλιστα.

ΠΡΑΞΙΝΟΑ.

Καθίξεν.

ΓΟΡΓΩ.

ἌΩ τᾶς ἀλεμάτῳ ψυχᾶς· μόλις ὕμιν ἐσώθην,  
Πραξινοά, πολλῶ μὲν ὄχλῳ, πολλῶν δὲ τεθρίππων. 5  
παντᾶ κρηπίδες, παντᾶ χλαμυδηφόροι ἄνδρες·  
ἀ δ' ὁδὸς ἄτρυτος· τὺ δ' ἑκαστέρῳ \*ἄμιν ἀποικεῖς.

ΠΡΑΞΙΝΟΑ.

Ταῦθ' ὁ πάραρος τήνος· ἐπ' ἔσχατα γὰρ ἔλαβ' ἐνθῶν  
ἱλεόν, οὐκ οἴκησιν, ὅπως μὴ γείτονες ὤμες  
ἀλλάλαις, ποτ' ἔριν, φθονερὸν κακόν, αἰὲν ὁμοῖος. 10

ΓΟΡΓΩ.

Μὴ λέγε τὸν τεὸν ἄνδρα, φίλα, Δείνωνα τοιαῦτα  
τῷ μικκῷ παρεόντος· ὄρη, γύναι, ὥς ποθορῇ τυ.  
θάρσει, Ζωπυρίων, γλυκερὸν τέκος· οὐ λέγει ἀπφῦν.

## ΠΡΑΞΙΝΟΑ.

- Λίσθάνεται τὸ βρέφος, καὶ τὰν πότιαν. καλὸς ἀπφῦς.  
 15 ἀπφῦς μὰν τήνος τὰ πρόαν—λέγομες δὲ πρόαν θην  
 πάντα—νίτρον καὶ φύκος ἀπὸ σκανᾶς ἀγοράσδων  
 ἦνθε φέρων ἄλας ἄμμιν, ἀνὴρ τρισκαιδεκάπαχυσ.

## ΓΟΡΓΩ.

- Χῶμός ταῦτᾱ ἔχει, φθόρος ἀργυρίῳ, Διοκλείδας·  
 ἐπταδράχμους κυνάδας, γραιῶν ἀποτίλματα πηρᾶν,  
 20 πέντε πόκως ἔλαβ' ἐχθές, ἅπαν ρύπον, ἔργον ἐπ' ἔργῳ.  
 ἀλλ' ἴθι τῶμπέχονον καὶ τὰν περονατρίδα λάξεν.  
 βᾶμες τῷ βασιλῆος ἐς ἀφνειῷ Πτολεμαίῳ  
 θασόμεναι τὸν Ἄδωνιν· ἀκούω χρῆμα καλόν τι  
 κοσμεῖν τὰν βασιλίσσαν.

## ΠΡΑΞΙΝΟΑ.

- Ἐν ὀλβίῳ ὀλβια πάντα.  
 25 ὦν ἴδες, ὦν εἴπαις κεν ἰδοῖσα τὸ τῷ μὴ ἰδόντι.

## ΓΟΡΓΩ.

Ἐρπριν ὥρα κ' εἴη.

## ΠΡΑΞΙΝΟΑ.

- Ἀεργοῖς αἰὲν ἐορτά.  
 Εὐνόα, αἶρε τὸ νῆμα καὶ ἐς μέσον, αἰνόθρυπτε,  
 θεές πάλιν· αἱ γαλέαι μαλακῶς χρήζοντι καθεύδειν.  
 κινεῦ δὴ, φέρε θᾶσσον ὕδωρ. ὕδατος πρότερον δεῖ·  
 30 ἃ δὲ σμᾶμα φέρει. δὸς ὅμως. μὴ \*δίπλου, ἅπληστε.  
 ἔγχει ὕδωρ. δύστανε, τί μεν τὸ χιτῶνιον ἄρδεις;  
 παῦε. ὁκοῖα θεοῖς ἐδόκει, τοιαῦτα νένιμμαι.  
 ἃ κλῆξ τᾶς μεγάλας παῖ λάρνακος; ὧδε φέρ' αὐτάν.

## ΓΟΡΓΩ.

Πραξινόα, μάλα τοι τὸ καταπτυχὲς ἐμπερόναμα  
τοῦτο πρέπει· λέγε μοι, πόσσω κατέβα τοι ἀφ' ἰστῶ ; 35

## ΠΡΑΞΙΝΟΑ.

Μὴ μνάσῃς, Γοργοῖ· πλέον ἀργυρίῳ καθαρῶ μνᾶν  
ἢ δύο· τοῖς δ' ἔργοις καὶ τὰν ψυχὰν ποτέθηκα.

## ΓΟΡΓΩ.

Ἄλλὰ κατὰ γνώμαν ἀπέβα τοι.

## ΠΡΑΞΙΝΟΑ.

Τοῦτο κάλ' εἶπας.

τῶμπέχονον φέρε μοι καὶ τὰν θολίαν κατὰ κόσμον  
ἀμφίθες. οὐκ ἄξῳ τυ, τέκνον. μορμῶ, δάκνει ἵππος. 40  
δάκρ' ὅσσα θέλεις, χολὸν δ' οὐ δεῖ τυ γενέσθαι.  
ἔρπωμες. Φρυγία, τὸν μικρὸν παῖσδε λαβοῖσα,  
τὰν κύν' ἔσω κάλεσον, τὰν αὐλείαν ἀπόκλαξον.  
ὦ θεοί, ὅστος ὄχλος. πῶς καὶ ποκα τοῦτο περᾶσαι  
χρὴ τὸ κακόν ; μύρμακες ἀνάριθμοι καὶ ἄμετροι. 45  
πολλά τοι, ὦ Πτολεμαίε, πεποίηται καλὰ ἔργα,  
ἐξ ὧ ἐν ἀθανάτοις ὁ τεκὼν· οὐδεὶς κακοεργὸς  
δαλείται τὸν ἰόντα παρέρπων Αἰγυπτιστί,  
οἷα πρὶν ἐξ ἀπάτας κεκροτημένοι ἄνδρες ἔπαισδον,  
ἀλλάλοις ὁμαλοί, κακὰ παίγνια, πάντες \*ἀγυρταί. 50  
ἀδίστα Γοργοῖ, τί γενώμεθα ; τοὶ πολεμισταί  
ἵπποι τῷ βασιλῆος. ἄνερ φίλε, μὴ με πατήσης.  
ὀρθὸς ἀνέστα ὁ πυρρός· ἴδ' ὥς ἄγριος. κυνοθαρσής  
Εὐνόα, οὐ φευξῇ ; διαχρησεῖται τὸν ἄγοντα.  
ὠνάθην μεγάλως, ὅτι μοι τὸ βρέφος μένει ἔνδοι. 55



ΓΟΡΓΩ.

Θάρσει, Πραξινόα· καὶ δὴ γεγενήμεθ' ὅπισθεν,  
τοὶ δ' ἔβαν εἰς χώραν.

ΠΡΑΞΙΝΟΑ.

Καὐτὰ συναγείρομαι ἤδη.  
ἵππον καὶ τὸν ψυχρὸν ὄφιν τὰ μάλιστα δεδοίκω  
ἐκ παιδός. σπεύδωμες· ὄχλος πολὺς ἄμμιν ἐπιρρεῖ.

ΓΟΡΓΩ.

Ἐξ αὐλᾶς, ὦ μάτερ;

ΓΡΑΥΣ.

Ἐγών, ὦ τέκνα.

ΓΟΡΓΩ.

60

εὐμαρές;

Παρενθεῖν

ΓΡΑΥΣ.

Ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί,  
κάλλισται παίδων· πείρα θην πάντα τελεῖται.

ΓΟΡΓΩ.

Χρησμός ἀπρεσβύτης ἀπόχετο θεσπίξασα.

ΠΡΑΞΙΝΟΑ.

Πάντα γυναῖκες ἴσαντι, καὶ ὥς Ζεὺς ἡγάγεθ' Ἕρην.

ΓΟΡΓΩ.

65 Θᾶσαι, Πραξινόα, περὶ τὰς θύρας ὅστος ὄμιλος.

ΠΡΑΞΙΝΟΑ.

Θεσπέσιος. Γοργοί, δὸς τὰν χέρα μοι· λάβε καὶ τύ,  
Εὐνόα, Εὐτυχίδος· πότεχ' αὐτᾶ, μή τι πλαναθῆς.  
πάσαι ἄμ' εἰσένθωμες· ἀπρὶξ ἔχειν, Εὐνόα, ἀμῶν.



οἵμοι δειλαία, δίχα μεν τὸ θερίστριον ἤδη  
 ἔσχισται, Γοργοῖ. πὸτ τῷ Διός, εἴ τι γένοιο 70  
 εὐδαίμων, ὠνθρωπε, φυλάσσεο τῶμπέχονόν μεν.

ΞΕΝΟΣ.

Οὐκ ἐπ' ἐμὴν μέν, ὅμως δὲ φυλάξομαι.

ΠΡΑΞΙΝΟΑ.

\* Ἀθρόος ὄχλος.

ὠθευνθ' ὥσπερ ὕες.

ΞΕΝΟΣ.

Θάρσει, γύναι· ἐν καλῷ εἶμες.

ΠΡΑΞΙΝΟΑ.

Κεῖς ὥρας κῆπειτα, φίλ' ἀνδρῶν, ἐν καλῷ εἶης  
 ἄμμε περιστέλλων. χρηστῷ κῶκτίρμονος ἀνδρός. 75  
 φλίβεται Εὐνόα ἄμιν· ἄγ' ὦ δειλὰ τύ, βιάξεν.  
 κάλλιστ'· ἐνδοὶ πᾶσαι, ὃ τὰν νὸν εἶπ' ἀποκλάξας.

ΓΟΡΓΩ.

Πραξινοά, πόταγ' ὦδε. τὰ ποικίλα πρᾶτον ἄθρησον,  
 λεπτὰ καὶ ὡς χαρίεντα· θεῶν περονάματα φασεῖς.

ΠΡΑΞΙΝΟΑ.

Πότνι' Ἀθαναία, ποῖαί σφ' ἐπόνασαν ἔριθοι, 80  
 ποῖοι ξωογράφοι τὰκριβέα γράμματ' ἔγραψαν·  
 ὡς ἔτυμ' ἐστάκанти καὶ ὡς ἔτυμ' ἐνδινεύντι,  
 ἔμψυχ', οὐκ ἐνυφαντά. σοφόν τοι χρῆμ' ὠνθρωπος.  
 αὐτὸς δ' ὡς θαητὸς ἐπ' ἀργυρέας κατάκειται  
 κλισμῷ, πρᾶτον ἴουλον ἀπὸ κροτάφων καταβάλλων, 85  
 ὃ τριφίλητος Ἰδωνις, ὃ κῆν Ἀχέροντι φιλεῖται.

## ΕΤΕΡΟΣ ΞΕΝΟΣ.

Παύσασθ', ὦ δύσταντοι, ἀνάνυτα κωτίλλοισαι,  
 τρυγόνες. ἐκκναισεῦντι πλατειάσδοισαι ἅπαντα.

## ΠΡΑΞΙΝΟΑ.

Μᾶ, πόθεν ὦνθρωπος; τί δὲ τίν, εἰ κωτίλαι εἰμές;  
 90 πασάμενος ποτίτασσε. Συνακοσίαις ἐπιτάσσεις;  
 ὥς δ' εἰδῆς καὶ τοῦτο· Κορίνθιαί εἰμες ἄνωθεν,  
 ὥς καὶ ὁ Βελλεροφῶν. Πελοποννασιστὶ λαλεῦμες·  
 δωρίσδεν δ' ἔξεστι, δοκῶ, τοῖς Δωριέεσσι.  
 μὴ φύη, Μελιτῶδες, ὅς ἀμῶν καρτερὸς εἴη,  
 95 πλὰν ἐνός. οὐκ ἀλέγω. μὴ μοι κενεὰν ἀπομάξης.

## ΓΟΡΓΩ.

Σιγῶ, Πραξινόα· μέλλει τὸν Ἄδωνιν αἰεῖδεν  
 ἅ τᾶς Ἀργείας θυγάτηρ πολυΐδρις αἰοιδός,  
 ἅτις καὶ πέρυσιν τὸν ἰάλεμον ἀρίστευσε.  
 φθεγξέϊται τι, σάφ' οἶδα, καλόν· διαθρύπτεται ἤδη.

## ΓΥΝΗ ΑΟΙΔΟΣ.

100 Δέσποιν', ἃ Γολγῶς τε καὶ Ἰδάλιον ἐφίλησας  
 αἰπεινόν τ' Ἑρκα, χρυσῶ \* στίλβοισ' Ἀφροδίτα,  
 οἷόν τοι τὸν Ἄδωνιν ἀπ' ἀενάω Ἀχέροντος  
 μηνὶ δυωδεκάτῳ μαλακαὶ πόδας ἄγαγον ὦραι.  
 βάρδισται μακάρων ὦραι φίλαι, ἀλλὰ ποθειναί  
 105 ἔρχονται πάντεσσι βροτοῖς αἰεὶ τι φορεῦσαι.  
 Κύπρι Διωναία, τὸ μὲν ἀθανάταν ἀπὸ θνατᾶς,  
 ἀνθρώπων ὥς μῦθος, ἐποίησας Βερενίκαν,  
 ἀμβροσίαν ἐς στῆθος ἀποστάξασα γυναικός·  
 τὴν δὲ χαριζομένα, πολυνύμμε καὶ πολύναιε,

ἅ Βερενικεία θυγάτηρ Ἑλένα εἰκνία 110  
 Ἄρσινόα πάντεσσι καλοῖς ἀτιτάλλει Ἄδωνιν.  
 παρ μέν οἱ ὥρια κείται, ὅσα ὀρυὸς ἄκρα φέρονται,  
 παρ δ' ἀπαλοὶ κᾶποι πεφυλαγμένοι ἐν ταλαρίσκοις  
 ἀργυρέοις, Συρίῳ δὲ μύρῳ χρύσει' ἀλάβαστρα.  
 εἶδατα δ' ὅσσα γυναικες ἐπὶ πλαθάνῳ πονέονται, 115  
 ἄνθεα μίσγοισαι λευκῷ παντοῖα μαλεύρῳ,  
 ὅσσα τ' ἀπὸ γλυκερῷ μέλιτος τά τ' ἐν ὑγρῷ ἐλαίῳ,  
 πάντ' αὐτῷ πετεηνὰ καὶ ἐρπετὰ τεῖδε πάρεστι.  
 χλωραὶ δὲ σκιάδες μαλακῷ βρίθοντες ἀνήθῳ  
 δέδμανθ'· οἱ δέ τε κῶροι ὑπερπωτῶνται Ἐρωτες, 120  
 οἱοὶ ἀηδονιδῆες ἀεξομενᾶν ἐπὶ δένδρῳ  
 πωτῶνται πετρύγων πειρώμενοι ὅζον ἀπ' ὅζῳ.  
 ὦ ἔβενος, ὦ χρυσός, ὦ ἐκ λευκῷ ἐλέφαντος  
 αἰετοὶ οἶνοχόον Κρονίδῃ Διὶ παῖδα φέροντες.  
 πορφύρεοι δὲ τάπητες ἄνω, μαλακώτεροι ὕπνω 125  
 ἅ Μιλατὶς ἐρεῖ χῶ τὰν Σαμίαν κάτα βόσκων.  
 ἔστρωται κλίνα τῷ Ἀδώνιδι τῷ καλῷ \* ἀβρά.  
 τὸν μὲν Κύπρις ἔχει, τὰν δ' ὁ ῥοδόπαχυς Ἄδωνις·  
 ὀκτωκαιδεκέτης ἢ ἐννεακαίδεχ' ὁ γαμβρός·  
 οὐ κεντεῖ τὸ φίλημ', ἔτι οἱ περὶ χεῖλεα πυρρά. 130  
 νῦν μὰν Κύπρις ἔχοισα τὸν αὐτᾶς χαιρέτω ἄνδρα·  
 ἀῶθεν δ' ἀμές νιν ἅμα δρόσῳ ἀθροαὶ ἔξω  
 οἰσεῦμες ποτὶ κύματ' ἐπ' αἰὶνι πτύοντα,  
 λύσασαι δὲ κόμαν καὶ ἐπὶ σφυρὰ κόλπον ἀνεῖσαι  
 στήθεσι φαινομένοις λιγυρᾶς ἀρξώμεθ' αἰοιδᾶς· 135  
 Ἐρπεῖς, ὦ φίλ' Ἄδωνι, καὶ ἐνθάδε κεῖς Ἀχέροντα  
 ἡμιθέων, ὡς φαντί, μονώτατος. οὔτ' Ἀγαμέμνων  
 τοῦτ' ἔπαθ' οὔτ' Αἴας ὁ μέγας βαρυμάνιος ἥρως  
 οὔθ' Ἐκτωρ Ἐκάβας ὁ γεραίτερος εἵκατι παίδων,  
 οὐ Πατροκλῆς, οὐ Πύρρος ἀπὸ Τροίας ἐπανελθών, 140  
 οὔθ' οἱ ἔτι πρότερον Λαπίθαι καὶ Δευκαλίωνες,

οὐ \*Περσηϊάδαι τε καὶ Ἄργεος ἄκρα Πελασγῶ.  
 ἴλαθι νῦν, φίλ' Ἄδωνι, καὶ ἐς νέωτ' εὐθυμήσαις.  
 καὶ νῦν ἦνθες, Ἄδωνι, καὶ ὅκκ' ἀφίκη, φίλος ἡξείης.

## ΓΟΡΓΩ.

- 145 Πραξινόα, τὸ χρήμα σοφώτερον· ἂ θήλεια  
 ὀλβία ὅσσα ἴσατι, πανολβία ὥς γλυκὺ φωνεῖ.  
 ὥρα ὅμως κεῖς οἶκον. ἀνάριστος Διοκλείδας·  
 χώνηρ ὅξος ἅπαν, πεινᾶντι δὲ μηδὲ ποτένθης.  
 χαῖρε, Ἄδων ἀγαπητέ, καὶ ἐς χαίροντας ἀφίκευ.

# BION

*fl.* 270 B.C.

XC.

Ἐπιτάφιος Ἀδώνιδος.

Αἶαξ' ὦ τὸν ῥ' Ἀδωνιν· ἀπώλετο καλὸς ῥ' Ἀδωνις,  
 ὤλετο καλὸς ῥ' Ἀδωνις· ἐπαιάζουσιν ῥ' Ἐρωτες.  
 Μηκέτι πορφυρέοις ἐνὶ φάρεσι Κύπρι κάθεινδε·  
 ἔγρεο δειλαία κυανόστολε καὶ πλατάγησον  
 στήθεα καὶ λέγε πᾶσιν “ἀπώλετο καλὸς ῥ' Ἀδωνις.” 5  
 αἶαξ' ὦ τὸν ῥ' Ἀδωνιν· ἐπαιάζουσιν ῥ' Ἐρωτες.

Κεῖται καλὸς ῥ' Ἀδωνις ἐν ὥρεσι μηρὸν ὀδόντι,  
 λευκὸν μηρὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνῆ  
 λεπτὸν ἀποψύχων· τὸ δέ οἱ μέλαν εἴβεται αἶμα  
 χιονέας κατὰ σαρκός, ὑπ' ὀφρύσι δ' ὄμματα ναρκῇ, 10  
 καὶ τὸ ρόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήνῳ  
 θνάσκει καὶ τὸ φίλημα, τὸ μήποτε Κύπρις ἀνοίσει.  
 αἶαξ' ὦ τὸν ῥ' Ἀδωνιν· ἐπαιάζουσιν ῥ' Ἐρωτες.

ῥ' Ἀγριον ἄγριον ἔλκος ἔχει κατὰ μηρὸν ῥ' Ἀδωνις·  
 μεῖζον δ' ἂν Κυθήρῃα φέρει ποτικάρῳιον ἔλκος. 15  
 κεῖνον μὲν περιπολλὰ φίλοι κύνες ὠρύνονται  
 καὶ Νύμφαι κλαίουσιν Ὀρειάδες· ἂν δ' ῥ' Ἀφροδίτα  
 λυσάμενα πλοκαμίδας ἀνὰ δρυμῶς ἀλάληται  
 πενθαλέα νήπαστος ἀσάνδαλος, αἱ δὲ βάτοι νιν  
 ἐρχομέναν κείρουσι καὶ ἱερὸν αἶμα δρέπονται· 20

- ὄξυν δὲ κωκύοισα δι' ἄγkea μακρὰ φορεῖται,  
 Ἄσσύριον βοόωσα πόσιν καὶ πολλὰ καλεῦσα.  
 ἀμφὶ δέ μιν μέλαν εἶμα παρ' ὀμφαλὸν αἰωρεῖται,  
 στήθεα δ' ἐκ χειρῶν φοινίσσεται, οἱ δ' ὑπὸ μαζοί  
 25 χιόνεοι τὸ πάροιθεν Ἀδώνιδι πορφύρονται.  
 αἰαὶ τὰν Κυθήρην ἐπαιάζουσιν Ἔρωτες.  
 ὦλεσε τὸν καλὸν ἄνδρα, συνώλεσεν ἱερὸν εἶδος.  
 Κύπριδι μὲν καλὸν εἶδος, ὅτε ζώεσκεν Ἀδωνις·  
 κάτθανε δ' ἅ μορφὰ σὺν Ἀδώνιδι. τὰν Κύπριν αἰαὶ  
 30 ὥρεα πάντα λέγοντι, καὶ αἱ δρύες αἰαὶ Ἀδωνιν·  
 καὶ ποταμοὶ κλαίουσι τὰ πένθεα τῆς Ἀφροδίτας,  
 καὶ παγαὶ τὸν Ἀδωνιν ἐν ὥρεσι δακρύοντι·  
 πάντας ἀνὰ κναμῶς, ἀνὰ πᾶν νάπος οἰκτρὰ ἀηδὼν  
 αἰάζει νέον οἶτον Ἀπώλετο καλὸς Ἀδωνις.  
 35 Κύπριδος αἶνον ἔρωτα τίς οὐκ ἔκλαυσεν ἄρ' αἰαὶ;  
 ὥς ἶδεν, ὥς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,  
 ὥς ἶδε φοῖνιον αἶμα μαραιομένῳ περὶ μηρῷ,  
 πάχεας ἀμπετάσασα κινύρετο· “ μείνον Ἀδωνι,  
 δύσποτμε μείνον Ἀδωνι, πανύστατον ὥς σε κιχείω,  
 40 ὥς σε περιπτύξω καὶ χεῖλεα χεῖλεσι μίξω.  
 ἔγρεο τυτθὸν Ἀδωνι, τὸ δ' αὖ πύματόν με φίλησον,  
 τοσσοῦτόν με φίλησον, ὅσον ζῶει τὸ φίλημα,  
 ἄχρις ἀπὸ ψυχᾶς ἐς ἐμὸν στόμα κεῖς ἐμὸν ἦπαρ  
 πνεῦμα τεὸν ρεύσῃ, τὸ δέ σευ γλυκὺ φίλτρον ἀμέλξω,  
 45 ἐκ δὲ πῖω τὸν ἔρωτα, φίλημα δὲ τοῦτο φυλάξω  
 ὥς σ' αὐτὸν τὸν Ἀδωνιν, ἐπεὶ σύ με δύσμορε φεύγεις,  
 φεύγεις μακρον Ἀδωνι, καὶ ἔρχεται εἰς Ἀχέροντα  
 παρ στυγνὸν βασιλῆα καὶ ἄγριον· ἅ δὲ τάλαινα  
 ξύω καὶ θεὸς ἐμμὶ καὶ οὐ δύναμαί σε διώκειν.  
 50 λάμβανε Περσεφόνα τὸν ἐμὸν πόσιν. ἐσσί γὰρ αὐτὰ  
 πολλὸν ἐμεῦ κρέσσω, τὸ δὲ πᾶν καλὸν ἐς σὲ καταρρεῖ.  
 ἐμμὶ δ' ἐγὼ πανάποτμος, ἔχω δ' ἀκόρεστον ἄνιαν,

καὶ κλαίω τὸν Ἄδωνιν, ὅ μοι θάνε, καὶ σεσόβημαι.  
 θνάσκεις ὦ τριπόθητε, πόθος δέ μοι ὡς ὄναρ ἔπτη.  
 χήρα δ' ἅ Κυθήρῃα, κενοὶ δ' ἀνὰ δώματ' Ἑρωτες. 55  
 σοὶ δ' ἅμα κεστὸς ὄλωλε. τί γὰρ τολμαρὲ κυναγεῖς;  
 καλὸς ἐὼν τί τοσοῦτον ἐμήναο θηρὶ παλαίειν;"  
 ὦδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἑρωτες  
 Αἰαὶ τὰν Κυθήρῃαν, ἀπώλετο καλὸς Ἄδωνις.

## MOSCHUS (?)

*fl.* 220 B.C.

### XCI.

Ἐπιτάφιος Βίωνος.

Αἴλινά μοι στοναχεῖτε νάπαι καὶ Δώριον ὕδωρ,  
καὶ ποταμοὶ κλαίετε τον ἱμερόεντα Βίωνα.

νῦν φυτά μοι μύρεσθε, καὶ ἄλσεα νῦν γοάοισθε,  
ἄνθεα νῦν στυγνοῖσιν ἀποπνεῖοιτε κορύμβοις.

- 5 νῦν ῥόδα φοινίσσεσθε τὰ πένθιμα, νῦν ἀνεμῶναι,  
νῦν ὑάκινθε λάλει τὰ σὰ γράμματα καὶ πλεόν αἰαῖ  
λάμβανε τοῖς πετάλοισι· καλὸς τέθνακε μελικτάς.  
ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

- α'. Ἀδόνες αἱ πυκνιοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,  
10 νάμασι τοῖς Σικελοῖς ἀγγεῖλατε τὰς Ἀρεθοῖσας,  
ὅττι Βίων τέθνακεν ὁ βουκόλος, ὅττι σὺν αὐτῷ  
καὶ τὸ μέλος τέθνακε καὶ ὦλετο Δωρὶς ἀοιδά.  
ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

- β'. Στρυμόνιοι μύρεσθε παρ' ὕδασιν αἴλινα κύκνοι,  
15 καὶ γοεροῖς στομάτεσσι μελίσδετε πένθιμον ᾠδάν,  
οἷαν ἐν ὑμετέροις ποτὲ κήδεσι γῆρυς ἄειδεν.  
εἶπατε δ' αὖ κούραις Οἰαγρίσιν, εἶπατε πάσαις  
Βιστονίαις Νύμφαισιν “ ἀπώλετο Δώριος Ὀρφεύς.”  
ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.



β'. Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκέτι μέλπει, 20  
οὐκέτ' ἐρημαίῃσιν ὑπὸ δρυσὶν ἡμενος ἄδει,  
ἀλλὰ παρὰ Πλουτῇ μέλος Ληθαῖον αἰεῖδει.  
ᾠρεα δ' ἐστὶν ἄφωνα, καὶ αἱ βόες αἶ ποτε γαύρως  
πλαζόμεναι γοῶντι καὶ οὐκ ἐθέλοντι νέμεσθαι.  
ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι. 25

γ'. Σεῖο Βίων ἔκλαυσε ταχὺν μόρον αὐτὸς Ἀπόλλων,  
καὶ Σάτυροι μύροντο μελάγχλαινοί τε Πρίηποι·  
καὶ Πᾶνες στοναχεῦντι τὸ σὸν τέλος, αἶ τε καθ' ὕλαν  
Κρανίδες ὠδύραντο, καὶ ὕδατα δάκρυα γέντο.  
Ἄχῳ δ' ἐν πέτρῃσιν ὀδύρεται, ὅττι σιωπῇ 30  
κούκετι μιμεῖται τὰ σὰ χεῖλεα. σῶ δ' ἐπ' ὀλέθρῳ  
δένδρεα καρπὸν ἔριψε, τὰ δ' ἄνθεα πάντ' ἐμαράνθη.  
μάλων οὐκ ἔρρευσε καλὸν γλάγος, οὐ μέλι σίμβλων,  
κάτθανε δ' ἐν κηρῷ λυπεύμενον· οὐκέτι γὰρ δεῖ  
τῷ μέλιτος τῷ σῶ τεθνακότος αὐτὸ τρυγᾶσθαι. 35  
ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

γ'. Οὐτόσον εἰναλίῃσι παρ' ἡόσι μύρατο δελφίν,  
οὐδὲ τόσον ποκὰ κλαῦσεν ἐνὶ σκοπέλοισιν ἀητός,  
ἀλκονοῖς δ' οὐτόσον ἐπ' αἴγεσιν ἴαχε κῆυξ,  
οὐτόσον οἰονόμοισιν ἐν ἄγκεσι παῖδα τὸν Ἀοῦς 40  
ἰπτάμενος περὶ σάμα κινύρατο Μέμνονος ὄρνις,  
ὅσσον ἀποφθιμένοιο κατωδύραντο Βίωνος  
ἄδονίδες πᾶσαι τε χελιδόνες, ἃς ποκ' ἔτερπεν,  
ἃς λαλείειν ἐδίδασκε, καθεζόμεναι δ' ἐπὶ πρέμνοις  
ἀντίον ἀλλάλαισιν ἐκώκυν· αἱ δ' ὑπεφώνουν 45  
ὄρνιθες· “λυπέισθ' αἱ πενθάδες; ἀλλὰ καὶ ἡμεῖς.”  
ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

δ'. Τίς ποτε σᾶ σύριγγι μελίξεται ὦ τριπόθητε;  
τίς δ' ἐπὶ σοῖς καλάμοις θήσει στόμα; τίς θρασὺς  
οὕτως;

50 εἰσέτι γὰρ πνεῖει τὰ σὰ χεῖλεα καὶ τὸ σὸν ἄσθμα,  
ἀχὼ δ' ἐν δονάκεσσι τεῶς ἔτι βόσκετ' αἰοιδᾶς.  
Πανὶ φέρω τὸ μέλισμα; τάχ' ἂν καὶ κείνος ἐρεῖσαι  
τὸ στόμα δειμαῖνοι, μὴ δεύτερα σείο φέρηται.  
ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

55 δ'. Κλαίει καὶ Γαλάτεια τὸ σὸν τέλος, ἂν ποκ' ἕτερπες  
ἐξομέναν πρὸς σείο παρ' ἡϊόνεσσι θαλάσσης.  
οὐ γὰρ ἴσον Κύκλωπι μελίσδεο· τὸν μὲν ἔφευγεν  
ἀ καλὰ Γαλάτεια, σὲ δ' ἄδιον ἔβλεπεν ἄλμας.  
καὶ νῦν λασαμένα τῷ κύματος ἐν ψαμάθοισιν  
60 ἔξετ' ἐρημαίησι, βοᾶς δέ τι σείο νομεύει.  
ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

ε'. Παντά τοι ὦ βούτα συγκάτθανε δῶρα τὰ Μοισᾶν,  
παρθενικᾶν ἐρόεντα φιλήματα, χεῖλεα παίδων,  
καὶ στυγνὸν περὶ σῶμα τεὸν κλαίουσιν Ἑρῳτες.

65 \* \* \* \* \*  
ἀ Κύπρις, φιλέει δὲ πολὺν πλεόν ἢ τὸ φίλημα,  
τὸ πρῶαν τὸν Ἑρῳτῆν ἀποθνήσκοντα φίλησεν.  
ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

ε'. Τοῦτό τοι ὦ ποταμῶν λιγυρώτατε δεύτερον ἄλγος,  
70 τοῦτο Μέλη νέον ἄλγος. ἀπώλετο πρᾶν τοι Ὅμηρος,  
τῆνο τὸ Καλλιόπας γλυκερὸν στόμα, καί σε λέγοντι  
μύρασθαι καλὸν νῖα πολυκλαύτοισι ρέεθροις,  
πᾶσαν δὲ πληῖσαι φωνᾶς ἅλα· νῦν πάλιν ἄλλον  
νιέα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.

75 ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

ς'. Ἀμφότεροι παγαῖς πεφιλημένοι, ὃς μὲν ἔπινε  
 Παγασίδος κράνας, ὃ δ' ἔχεν πόμα τᾶς Ἀρεθοίσας.  
 χῶ μὲν Τυνδαρέοιο καλὰν ἄεισε θύγατρα  
 καὶ Θέτιδος μέγαν υἱὰ καὶ Ἀτρείδαν Μενέλαον·  
 κείνος δ' οὐ πολέμους, οὐ δάκρυα, Πᾶνα δ' ἔμελλε, 80  
 καὶ βούτας ἐλίγαινε καὶ ἀείδων ἐνόμει,  
 καὶ σύριγγας ἔτευχε καὶ ἀδέα πόρτιν ἄμελγε,  
 καὶ παίδων ἐδίδασκε φιλήματα, καὶ τὸν Ἑρωτα  
 ἔτρεφεν ἐν κόλποισι καὶ ἦρεε τὰν Ἀφροδίταν.  
 ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι. 85

ς'. Πᾶσα Βίων θρηνεῖ σε κλυτὴ πόλις, ἅσ τεα πάντα.  
 Ἄσκη μὲν γοᾷ σε πολὺ πλεόν Ἑσιόδοιο·  
 Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι  
 οὐ τόσον Ἀλκαίῳ περιμήνατο Λέσβος ἐραννά·  
 οὐδὲ τόσον τὸν Ἀοιδὸν ἐμύρατο Τήϊον ἄστυ. 90  
 σὲ πλεόν Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφούς  
 εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μυτιλᾶνα.  
 \* \* \* \* \*  
 ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι. 95

ζ'. \* \* \* \* \*  
 ἐν δὲ Συρακοσίοισι Θεόκριτος· αὐτὰρ ἐγώ τοι 100  
 Αὔσονικᾶς ὀδύνας μέλπω μέλος, οὐ ξένος ῥῥῶας,  
 βουκολικᾶς ἀλλ', ἅν τε διδάξαι σείο μαθητάς,  
 κλαρονόμος μώσας, τᾶς Δωρίδος· ἧ με γεραίρων  
 ἄλλοις μὲν τεὸν ὄλβον, ἐμοὶ δ' ἀπέλειπες Αἰοιδᾶν.  
 ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι. 105

ζ'. Αἰαὶ ταὶ μαλάχαι μὲν ἐπ' ἂν κατὰ κᾶπον ὄλονται,  
 ἠδὲ τὰ χλωρὰ σέλινά τό τ' εὐθαλὲς οὐλον ἀνήθον,  
 ὕστερον αὖ ζῶντι καὶ εἰς ἔτος ἄλλο φύοντι·  
 ἄμμες δ' οἱ μεγάλοι καὶ καρτεροί, οἱ σοφοὶ ἄνδρες,

- 110 ὁππότε πρᾶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλα  
 εὐδομες εὐ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.  
 καὶ σὺ μὲν ὦν σιγᾷ πεπυκασμένος ἔσσειαι ἐν γᾷ,  
 ταῖς Νύμφαισι δ' ἔδοξεν αἰεὶ τὸν βάτραχον ᾄδειν.  
 πῶς δ' ἐγὼ οὐ φθονέοιμι; τὸ γὰρ μέλος οὐ καλὸν ᾄδει.  
 115 ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

- α'. Φάρμακον ἦλθε Βίων ποτὶ σὸν στόμα φαρμακοειδές.  
 πῶς τευ τοῖς χεῖλεσσι ποτέδραμε κοῦκ ἐγλυκάνθη;  
 τίς δὲ βροτός, τοσσοῦτον ἀνάμερος ὥς κεράσαι τοι  
 ἢ δοῦναι λαλέοντι τὸ φάρμακον, οὐ φύγεν ῥοδάν;  
 120 ἄρχετε Σικελικαὶ τῷ πένθεος ἄρχετε Μοῖσαι.

Ἄλλὰ Δίκα κίχε πάντα. ἐγὼ δ' ἐπὶ πένθεϊ τῷδε  
 δάκρυσι καὶ τεδὸν οἶτον οἰύρομαι. εἰ δυνάμαν δέ,  
 ὥς Ὀρφεὺς καταβὰς ποτὶ Τάρταρον, ὥς ποκ' Ὀδυσ-  
 σεύς,

- ὥς πάρος Ἀλκείδας, κηγὼ τάχ' ἂν ἐς δόμον ἦλθον  
 125 Πλουτέος, ὥς κέ σ' ἴδοιμι, καὶ εἰ Πλουτῇ μελίσδῃ,  
 ὥς ἂν ἀκουσαίμαν, τί μελίσδεαι. ἀλλ' ἔτι Κώρα  
 Σικελικόν τι λίγαινε καὶ ἀδύ τι βουκολιάζεν.  
 καὶ κείνα Σικελά, καὶ ἐν Αἰτναίαισιν ἔπαιξεν  
 ἄοσι, καὶ μέλος ἦδε τὸ Δώριον· οὐκ ἀγέραςτος  
 130 ἐσσεῖθ' ἅ μολπά, χῶς Ὀρφεί' πρόσθεν ἔδωκεν  
 ἀδέα φορμίζοντι παλίσσυτον Εὐρυδίειαν,  
 καὶ σὲ Βίων πέμψει τοῖς ὥρεσιν. εἰ δέ τι κηγὼν  
 συρίσδων δυνάμαν, παρὰ Πλουτεί' κ' αὐτὸς ᾄειδον.

## CALLIMACHUS

*f.* 250 B.C.

ἡδύ τε μύρτον  
Καλλιμάχου, στυφελοῦ μεστὸν ἀεὶ μέλιτος.

MELEAGER, 1st cent. B.C.

### XCII.

Ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με  
ἴσθι Κυρηναίου παῖδά τε καὶ γενέτην.  
εἰδείης δ' ἄμφω κεν. ὁ μὲν ποτε πατρίδος ὄπλων  
ἦρξεν, ὁ δ' ἄεισεν κρείσσονα βασκανίης.  
οὐ νέμεσις· Μοῦσαι γὰρ ὅσους ἴδον ὄμματι παῖδας 5  
μὴ λοξῶ, πολιοὺς οὐκ ἀπέθεντο φίλους.

### XCIII.

Εἰπέ τις, Ἡράκλειτε, τεὸν μόρον· ἐς δέ με δάκρυ  
ἤγαγεν· ἐμνήσθην δ' ὅσάκις ἀμφότεροι  
ἦλιον ἐν λέσχῃ κατεδύσαμεν. ἀλλὰ σὺ μὲν πον,  
ξεῖν' Ἀλικαρνασσεῦ, τετράπαλαι σποδιή·  
αἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ἦσιν ὁ πάντων 5  
ἄρπακτὴρ Ἀΐδης οὐκ ἐπὶ χεῖρα βαλεῖ.

### XCIV.

Τᾷδε Σάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὕπνον  
κοιμᾶται· θνάσκειν μὴ λέγε τοὺς ἀγαθοὺς.

## ANTIPATER OF SIDON

*fl. c. 100 B.C.*

XCV.

Οὐκέτι θελγομένης, Ὀρφεῦ, δρύας, οὐκέτι πέτρας  
ἄξεις, οὐ θηρῶν ὑλονόμους ἀγέλας·  
οὐκέτι κοιμάσεις ἀνέμων βρόμον, οὐχὶ χάλαξαν,  
οὐ νιφετῶν συρμούς, οὐ παταγεῦσαν ἄλα.  
5 ὦλεο γάρ· σὲ δὲ πολλὰ κατωδύραντο θύγατρες  
Μναμοσύνας, μάτηρ δ' ἔξοχα Καλλιόπα.  
τί φθιμένοις στοναχεῦμεν ἐφ' υἰάσιν, ἀνὴρ ἀλαλκεῖν  
τῶν παίδων Ἀΐδην οὐδὲ θεοῖς δύναμις;

## MELEAGER

*fl.* 90 B.C.

### XCVI.

Ἄτρεμας, ὦ ξένε, βαῖνε· παρ' εὐσεβέσιν γὰρ ὁ πρέσβυς  
 εὔδει κοιμηθεὶς ὕπνον ὀφειλόμενον  
 Εὐκράτεω Μελέαγρος, ὁ τὸν γλυκύδακρυν Ἔρωτα  
 καὶ Μούσας ἱλαραῖς συστολίσας Χάρισιν·  
 ὃν θεόπαις ἠνδρωσε Τύρος Γαδάρων θ' ἱερὰ χθών, 5  
 Κῶς δ' ἐρατὴ Μερόπων πρέσβυν ἐγηροτρόφει.  
 Ἄλλ' εἰ μὲν Σύρος ἐσσί, σαλάμ, εἰ δ' οὖν σύ γε Φοίνιξ,  
 ναιδιός, εἰ δ' Ἑλλην, χαῖρε—τό δ' αὐτὸ—φράσον.

### XCVII.

Κηρύσσω τὸν Ἔρωτα, τὸν ἄγριον· ἄρτι γάρ, ἄρτι  
 ὀρθρινὸς ἐκ κοίτας ᾤχετ' ἀποπτάμενος.  
 ἔστι δ' ὁ παῖς γλυκύδακρυς, αἰέλαλος, ὠκύς, ἀθαμβής,  
 σιμὰ γελῶν, πτερόεις νῶτα, φαρετροφόρος.  
 πατρὸς δ' οὐκέτ' ἔχω φράζειν τίνος· οὔτε γὰρ Αἰθίρ, 5  
 οὐ Χθών φησι τεκεῖν τὸν θρασύν, οὐ Πέλαγος·  
 πάντῃ γὰρ καὶ πᾶσιν ἀπέχθεται. ἀλλ' ἐσοράτε  
 μή που νῦν ψυχαῖς ἄλλα τίθησι λῖνα.  
 καίτοι κείνος, ἰδοῦ, περὶ φωλεόν· οὗ με λέληθας,  
 τοξότα, Ζηνοφίλας ὄμμασι κρυπτόμενος. 10



## XCVIII.

Οὐ γάμον ἀλλ' Ἀΐδαν ἐπινυμφίδιον Κλεαρίστα  
 δέξατο, παρθενίας ἄμματα λυομένα·  
 ἄρτι γὰρ ἐσπέριοι νύμφας ἐπὶ δικλίσιν ἄχεν  
 λωτοὶ καὶ θαλάμων ἐπλαταγεῦντο θύραι·  
 5 ἡῶοι δ' ὀλολυγμὸν ἀνέκραγον, ἐκ δ' Ὑμέναιος  
 σιγαθεὶς γοερὸν φθέγμα μεθαρμόσατο·  
 αἱ δ' αὐταὶ καὶ φέγγος ἐδαδούχουν παρὰ παστῶ  
 πεῦκαι καὶ φθιμένα νέρθεν ἔφαινον ὁδόν.

## XCIX.

Ἴξὸν ἔχεις τὸ φίλημα, τὰ δ' ὄμματα, Ἰμάριον, πῦρ.  
 ἦν ἐσίδης, καίεις· ἦν δὲ θιγῆς, δέδεκας.

## C.

Ματρὸς ἔτ' ἐν κόλποισιν ὁ νήπιος ὄρθρινα παίζων  
 ἀστραγάλοις τοῦμόν πνεῦμ' ἐκύβευσεν Ἑρως.

## CI.

Ἦδη λευκὸν ἶον θάλλει, θάλλει δὲ φίλομβρος  
 νάρκισσος, θάλλει δ' οὐρεσίφοιτα κρίνα·  
 ἦδη δ' ἡ φιλέραστος, ἐν ἄνθεσιν ὥριμον ἄνθος,  
 Ζηνοφίλα, Πειθοῦς ἡδὺ τέθηλε ρόδον.  
 5 Λειμῶνες, τί μάταια κόμαις ἐπὶ φαιδρὰ γελάτε;  
 ἃ γὰρ παῖς κρέσσων ἀδυπνῶν στεφάνων.



## CII.

Ὁ στέφανος περὶ κρατὶ μαραίνεται Ἡλιοδώρας·  
αὐτὴ δ' ἐκλάμπει τοῦ στεφάνου στέφανος.

## CIII.

Ἐντὸς ἐμῆς κραδίης τὴν εὔλαλον Ἡλιοδώραν  
ψυχὴν τῆς ψυχῆς ἔπλασεν αὐτὸς Ἑρως.

## CIV.

Δάκρυνά σοι καὶ νέρθε διὰ χθονός, Ἡλιοδώρα,  
δωροῦμαι, στοργᾶς λείψανον, εἰς Ἀΐδαν,  
δάκρυα δυσδάκρυτα· πολυκλαύτῳ δ' ἐπὶ τύμβῳ  
σπένδω μνᾶμα πόθων, μνᾶμα φιλοφροσύνας.  
οἰκτρὰ γάρ, οἰκτρὰ φίλαν σε καὶ ἐν φθιμένοις Μελέαγρος 5  
αἰάξω, κενεὰν εἰς Ἀχέροντα χάριν.  
αἰαῖ, ποῦ τὸ ποθεινὸν ἐμοὶ θάλος; ἄρπασεν Ἀΐδας,  
ἄρπασεν, ἀκμαῖον δ' ἄνθος ἔφυρε κόνις.  
ἀλλὰ σε γουνόυμαι, Γᾶ παντρόφε, τὰν πανόδυντον  
ἡρέμα σοῖς κόλποις, μᾶτερ, ἐναγκάλισαι. 10

## CV.

Ἐγχει καὶ πάλιν εἰπέ, πάλιν πάλιν, Ἡλιοδώρας,  
εἰπέ, σὺν ἀκρήτῳ τὸ γλυκὺ μίσγ' ὄνομα,  
καί μοι τὸν βρεχθέντα μύροις καὶ χθιζὸν ἔοντα  
μναμόσυνον κείνας ἀμφιτίθει στέφανον.  
δακρύνει φιλέραστον ἰδοῦ ρόδον, οὐνεκα κείναν  
ἄλλοθι κού κόλποις ἀμετέροις ἐσορᾷ. 5

## CVI.

Πλέξω λευκόιον, πλέξω δ' ἀπαλὴν ἄμα μύρτοις  
 νάρκισσον, πλέξω καὶ τὰ γελῶντα κρίνα,  
 πλέξω καὶ κρόκον ἡδύν, ἐπιπλέξω δ' ὑάκινθον  
 πορφυρέην, πλέξω καὶ φιλέραστα ρόδα,  
 5 ὥς ἂν ἐπὶ κροτάφοις μυροβόστρυχον Ἑλιοδώρας  
 εὐπλόκαμον χαίτην ἀνθοβολῇ στέφανος.

## ANON.

## CVII.

Εἶθε ρόδον γενόμεν ὑποπόρφυρον, ὄφρα με χερσὶν  
 ἀρσαμένη χαρίσῃ στήθεσι χιονέοις.

## MUSAEUS

### CVIII

Hero and Leander.

Ὅφρα μὲν οὖν Λείανδρος ἐδίξετο λάθριον ὥρην,  
φέγγος ἀναστείλασα κατήϊεν ἐς δύσιν Ἡώς·  
ἐκ περάτης δ' ἀνέφαινε βαθύσκιος Ἑσπερος ἀστήρ.  
αὐτὰρ ὁ θαρσαλέως μετεκίαθεν ἐγγύθι κούρης,  
ὥς ἴδε κυανόπεπλον ἐπιθρώσκουσιν ὁμίχλην· 5  
ἡρέμα μὲν θλίβων ῥοδοειδέα δάκτυλα κούρης,  
βυσσόθεν ἐστονάχιζεν ἀθέσφατον· ἡ δὲ σιωπῇ,  
οἷα τε χωομένη, ῥοδέην ἐξέσπασε χεῖρα.  
ὥς δ' ἐρατῆς ἐνόησε χαλίφρονα νεύματα κούρης,  
θαρσαλέως παλάμη πολυδαίδαλον ἔλκε χιτῶνα, 10  
ἔσχατα τιμῆντος ἄγων ἐπὶ κεύθεα νηοῦ.  
ὀκναλέοις δὲ πόδεσσιν ἐφέσπετο παρθένος Ἥρώ,  
οἷάπερ οὐκ ἐθέλουσα, τόσῃν δ' ἀνενείκατο φωνήν,  
θηλυτέροις ἐπέεσσιν ἀπειλείουσα Λεάνδρῳ· 14  
Ξεῖνε, τί μαργαίνεις; τί με, δύσμορε, παρθένον ἔλκεις;  
ἄλλην δεῦρο κέλευθον· ἐμὸν δ' ἀπόλειπε χιτῶνα.  
μῆνιν ἐμῶν ἀλέεινε πολυκτεάνων γενετῆρων.  
Κύπριδος οὐ σοι ἔοικε θεῆς ἰέρειαν ἀφάσσειν·  
παρθενικῆς ἐπὶ λέκτρον ἀμήχανόν ἐστιν ἰκέσθαι.  
Τοῖα μὲν ἡπείλησεν, εὐικότα παρθενικῇσιν. 20  
θηλείης δὲ Λεάνδρος ἐπεὶ κλύεν οἶστρον ἀπειλῆς,

- ἔγνω πειθομένων σημήϊα παρθενικάων.  
 καὶ γὰρ ὅτ' ἡϊθέοισιν ἀπειλείωσι γυναῖκες,  
 Κυπριδίων δάρων αὐτάγγελοί εἰσιν ἀπειλαί.  
 25 παρθениκῆς δ' εὖοδμον, εὐχροον αὐχένα κύσας,  
 τοῖον μῦθον ἔειπε, πόθου βεβολημένος οἴστρω·  
 Κύπρι φίλη μετὰ Κύπριν, Ἀθηναίη μετ' Ἀθήνην,  
 οὐ γὰρ ἐπιχθονίης ἴσῃν καλέω σε γυναῖξιν,  
 ἀλλὰ σε θυγατέρεσσι Διὸς Κρονίωνος εἴσκω,  
 30 ὄλβιος, ὅς σ' ἐφύτευσε, καὶ ὄλβίη, ἣ τέκε, μήτηρ,  
 γαστήρ ἢ σ' ἐλόχευσε, μακαρτάτη. ἀλλὰ λιτάων  
 ἡμετέρων ἐπάκουε, πόθου δ' οἴκτειρον ἀνάγκην.  
 Κύπριδος ὡς ἰέρεια, μετέρχεο Κύπριδος ἔργα.  
 δεῦρ' ἴθι, μυστιπόλενε γαμήλια θεσμὰ θεαίνης·  
 35 παρθένον οὐκ ἐπέοικεν ὑποδρήσσειν Ἀφροδίτῃ,  
 παρθениκαῖς οὐ Κύπρις ἰαίνεται. ἦν δ' ἐθελήσης  
 θεσμὰ θεῆς ἐρόεντα, καὶ ὄργια πιστὰ δαῖναι,  
 ἔστι γάμος καὶ λέκτρα. σὺν δ', εἰ φιλείς Κυθήρειαν,  
 θελξινόων ἀγάπαζε μελίφρονα θεσμὸν ἐρώτων,  
 40 σὸν δ' ἰκέτην με κόμιζε, καί, ἦν ἐθέλης, παρακοίτην,  
 τὸν σοι Ἔρως ἡγρευσεν ἐοῖς βελέεσσι κιχήσας.  
 ὥς θρασὺν Ἡρακλῆα θοὸς χρυσόρραπισ Ἑρμῆς  
 θητεύειν ἐκόμιζεν Ἰαρδανίην ποτὶ νύμφην.  
 σοὶ δέ με Κύπρις ἔπεμπε, καὶ οὐ σοφὸς ἡγαγεν Ἑρμῆς.  
 45 παρθένος οὗ σε λέληθεν ἀπ' Ἀρκαδίας Ἀταλάντη,  
 ἣ ποτε Μειλανίωνος ἐρασσαμένου φύγεν εὐνήν,  
 παρθениνῆς ἀλέγουσα· χολωσαμένης δ' Ἀφροδίτης,  
 τὸν πάρος οὐκ ἐπόθησεν, ἐνὶ κραδίῃ θέτο πάσῃ.  
 πείθεο καὶ σύ, φίλη, μὴ Κύπριδι μῆνιν ἐγείρης.  
 50 Ὡς εἰπὼν παρέπεισεν ἀναινομένης φρένα κούρης,  
 θυμὸν ἐρωτοτόκοισι παραπλάγξας ἐνὶ μύθοις.  
 παρθениκῇ δ' ἄφθογγος ἐπὶ χθόνα πῆξεν ὀπωπὴν,  
 αἰδοῖ ἐρυθριώσαν ὑποκλέπτουσα παρειήν,

καὶ χθονὸς ἔξεεν ἄκρον ὑπ' ἵχνεσιν. αἰδομένη δὲ  
 πολλάκις ἀμφ' ὤμοισιν ἐὼν συνέργε χιτῶνα. 55  
 πειθοῦς γὰρ τάδε πάντα προάγγελα, παρθενικῆς δὲ  
 πειθομένης ποτὶ λέκτρον ὑπόσχεσίς ἐστι σιωπῇ.  
 ἦδη καὶ γλυκύπικρον ἐδέξατο κέντρον ἐρώτων,  
 θέρμετο δὲ κραδίην γλυκερῷ πυρὶ παρθένος Ἥρώ,  
 κάλλει δ' ἱμερόεντος ἀνεπτοίητο Λεάνδρου. 60  
 ὄφρα μὲν οὖν ποτὶ γαῖαν ἔχεν νεύουσιν ὀπωπὴν,  
 τόφρα δὲ καὶ Λεϊανδρὸς ἐρωμανέεσσι προσώποις  
 οὐ κάμεν εἰσορόων ἀπαλόχρουν αὐχένα κούρης.  
 ὄψ' ἐδὲ Λεϊανδρῷ γλυκερὴν ἀνενείκατο φωνήν,  
 αἰδοῦς ὑγρὸν ἔρευθος ἀποσπάζουσα προσώπου· 65  
 Ξεῖνε, τεοῖς ἐπέεσσι τάχ' ἂν καὶ πέτρον ὀρίναις.  
 τίς σε πολυπλανέων ἐπέων ἐδίδαξε κελεύθους ;  
 οἳ μοι, τίς σ' ἐκόμισσεν ἐμὴν ἐς πατρίδα γαῖαν ;  
 ταῦτα δὲ πάντα μάτην ἐφθέγγξαι· πῶς γὰρ ἀλήτης  
 ξεῖνος ἐὼν καὶ ἄπιστος, ἐμῇ φιλότῃ μιγείης ; 70  
 ἀμφαδὸν οὐ δυνάμεσθα γάμοις ὁσίοισι πελάσσαι·  
 οὐ γὰρ ἐμοῖς τοκέεσσιν ἐπεύαδεν· ἦν δ' ἐθελήσης  
 ὥς ξεῖνος πολύφοιτος ἐμὴν ἐς πατρίδα μίμνειν,  
 οὐ δύνασαι σκοτέεσσαν ὑποκλέπτειν Ἀφροδίτην.  
 γλῶσσα γὰρ ἀνθρώπων φιλοκέρτομος· ἐν δὲ σιωπῇ 75  
 ἔργον ὅπερ τελέει τις, ἐνὶ τριόδοισιν ἀκούει.  
 εἰπέ δέ, μὴ κρύψῃς, τεὸν οὔνομα, καὶ σέο πάτρην.  
 οὐ γὰρ ἐμόν σε λέληθεν, ἐμοὶ δ' ὄνομα κλυτὸν Ἥρώ.  
 πύργος δ' ἀμφιβόητος ἐμὸς δόμος οὐρανομήκης,  
 ᾧ ἔνι ναιετάουσα σὺν ἀμφιπόλῳ τινὶ μούνῃ 80  
 Σηστιάδος πρὸ πόλης ὑπὲρ βαθυκύμονας ὄχθας,  
 γείτονα πόντον ἔχω, στυγεραῖς βουλῇσι τοκήων.  
 οὐδὲ μοι ἐγγὺς ἔασιν ὁμήλικες, οὐδὲ χορεῖαι  
 ἡϊθέων παρέασιν· αἰεὶ δ', ἀνὰ νύκτα καὶ Ἥῳ,  
 ἐξ ἀλὸς ἡνεμόεντος ἐπιβρέμει οὔασιν ἠχί. 85

Ὡς φαμένη ροδέην ὑπὸ φάρει κλέπτε παρειήν,  
ἔμπαλιν αἰδομένη, σφετέροις δ' ἐπεμέμφετο μύθοις.

Λεϊάνδρος δὲ πόθου βεβολημένος ὀξεί κέντρῳ,  
φράζετο πῶς κεν ἔρωτος ἀεθλεύσειεν ἀγῶνα.

90 ἄνδρα γὰρ αἰολόμητις Ἔρως βελέεσσι δαμάσσας  
καὶ πάλιν ἀνέρος ἔλκος ἀκέσσεται· οἷσι δ' ἀνάσσει,  
αὐτὸς ὁ πανδαμάτωρ βουληφόρος ἐστὶ βροτοῖσιν.  
αὐτὸς καὶ ποθέοντι τότε χραίσμησε Λεάνδρῳ.  
ὄψ' ἐ δ' ἀλαστήσας πολυμήχανον ἔννεπε μῦθον·

95 Παρθένε, σὸν δι' ἔρωτα καὶ ἄγριον οἶδμα περήσω,  
εἰ πυρὶ παφλάξοιτο, καὶ ἄπλοον ἔσσειται ὕδωρ.  
οὐ τρομέω βαρὺ χεῦμα, τεῖν μετανέμενος εὐνήν,  
οὐ βρόμον ἡχήεντα περιπτώσσοιμι θαλάσσης.  
ἀλλ' αἰεὶ κατὰ νύκτα φορεύμενος ὕγρὸς ἀκοίτης,  
100 νήξομαι Ἑλλήσποντον ἀγάρρρον· οὐχ ἔκαθεν γὰρ  
ἀντία σείῳ πόληος ἔχω πτολίεθρον Ἀβύδου.  
μῦνον ἐμοὶ ἓνα λύχνον ἀπ' ἡλιβάτου σέο πύργου  
ἐκ περάτης ἀνάφαινε κατὰ κνέφας, ὄφρα νοήσας  
ἔσσομαι ὀλκὰς Ἔρωτος, ἔχων σέθεν ἀστέρα λύχνον.

105 καὶ μιν ὀπιπτεύων δύντ' ὄψομαι οὔτε Βοώτην,  
οὐ θρασὺν Ὠρίωνα, καὶ ἄβροχον ὀλκὸν Ἀμάξης·  
πατρίδος ἀντιπόροιο ποτὶ γλυκὺν ὄρμον ἰκοίμην.  
ἀλλὰ φίλη πεφύλαξο βαρυπνείνοντας αἰήτας,  
μή μιν ἀποσβέσσωσι, καὶ ἀντίκα θυμὸν ὀλέσσω,

110 λύχνον, ἐμοῦ βιότοιο φασεφόρον ἡγεμονῆα.  
εἰ δ' ἐτεόν γ' ἐθέλεις ἐμὸν οὔνομα καὶ σὺ δαῖναι,  
οὔνομά μοι Λεϊάνδρος, εὖστεφάνου πόσις Ἡροῦς.

## NOTES

I. Cf. the study of M. Paul de Saint-Victor in vol. i. of *Les Deux Masques*. The story of Dionysus appears here in a primitive and undebased form.

II. The Fall of Man.

III. Hesiod's work is marked by a spirit of introspection, which is ever discernible through the mythology of his poetry.

75 Eur., *Med.* 438 :

βέβακε δ' ὄρκων χάρις, οὐδ' ἔτ' αἰδώς  
'Ελλάδι τᾷ μεγάλα μένει, αἰθερία δ' ἀνέπτα.

V. Chiefly valuable as a contrast to the immeasurably finer description of the shield of Achilles in *Iliad*, xviii., from which this is copied.

VI. The authenticity of the poems ascribed to Tyrtaeus is not free from suspicion.

VII. The metre is the *anapestic Paroemiac*, the common metre of the proverb, and among the earliest forms used in Greek verse :

≈  $\frac{1}{-}$  | ≈  $\frac{1}{-}$  | ≈  $\frac{1}{-}$  | ≈

3 The shield typifies hope ; τὴν ἀγαθὴν προβαλλομένους ἐλπίδα, says Demosthenes in a celebrated passage of the *De Cor.*

VIII. Mimnermus was the first to use the elegiac metre for love poetry.

3 The late Mr. Benecke ingeniously suggested μελιχ' ἄδωρα.



X. To Antimenidas. The metre is the minor Asclepiad. It is a logaoedic measure of two catalectic Pherecratean feet, with the freedom in the first foot that is characteristic of Aeolic verse :

— — — — — | — — — — —

4 *συμμάχεις* = *συμμαχῶν*.

5 The slain enemy measured 'five royal cubits wanting one palm.' The royal cubit was  $20\frac{1}{2}$  in., and the 'palm' 3 in., so that the giant's height was 8 ft.  $3\frac{1}{2}$  in. This alarming person was a Jew or Egyptian, whom Antimenidas, brother of Alcaeus, slew in single combat when serving under Nebuchadnezzar.

XI. The metre is the dodecasyllable of Alcaeus, which is logaoedic, with anacrusis.

The retort of Sappho may be quoted :

*αἰ δ' ἦχες ἔσλων ἱμερον ἦ κάλων*  
*καὶ μή τι φείπην γλῶσσ' ἐκύκα κάκον,*  
*αἶδως κέ σ' οὐ κατῆχεν ὕππατ',*  
*ἀλλ' ἔλεγες περὶ τῷ δικαίῳ.*

XII. The poems of Sappho were burned in 1073; but even the scanty remnants that have survived suffice to give some idea of the passionate spirit that breathed in her poetry. The two fragments printed as No. XV. show in strong contrast this intensity and the other most strongly marked quality of her work—that wonderful melodiousness that gained her the name of the Pierian Bee.

6 *αὐδῆς . . . τηλοῦ.*

18-24 The actual words Aphrodite spoke on previous occasions are now given reflectively. This is the poem that the so-called Longinus names "a congress of passions."

XIII. Catullus, li.

XIV. The first part of the twenty mutilated lines first published by Messrs. Grenfell and Hunt in *Oxyrhyncus Papyri*. The reference is to Sappho's merchant brother Charaxus, with whom she had quarrelled



about his liaison with Rhodopis. The desired reconciliation was not effected. The following rendering is given by the editors :

“Sweet Nereids, grant to me  
That home unscathed my brother may return,  
And every end for which his soul shall yearn  
Accomplished see.

“And thou, immortal queen,  
Blot out the past, that thus his friends may know  
Joy, shame his foes ; nay rather, let no foe  
By us be seen !”

5 Aphrodite.

XV. Inserted as a specimen of the isolated thoughts preserved from Sappho. The following may be added, with Rossetti's version :

Οἷον τὸ γλυκύμαλον ἐρεύθεται ἄκρῳ ἐπ' ὕσδῳ,  
ἄκρον ἐπ' ἀκροτάτῳ, λελάθοντο δὲ μαλοδρόπῃες,  
οὐ μὰν ἐκλελάθοντ', ἀλλ' οὐκ ἐδύναντ' ἐπείκεσθαι—

“Like the sweet apple which reddens upon the topmost bough,  
Atop on the topmost twig,—which the pluckers forgot somehow,—  
Forgot it not, nay, but got it not, for none could get it till now.”

XVI. To Dionysus, with a prayer for Cleobulus.

The metre is a Glyconic system, the short lines being a Pherecratic, thus :

— — — 3 — — ^  
— — — 3 — —

The same with XVII.

XVII. The familiar answer of the early lyric poets to the commonplace question, "Is old age a burden?" Cf. probably the well-known fragment of Alcman:

οὐ μ' ἔτι, παρθενικαὶ μελιγάρυες ἱμερόφωνοι,  
 γυῖα φέρειν δύναται ἴβале δὴ βάλε κηρύλος εἴην,  
 ὅστ' ἐπὶ κύματος ἄνθος ἄμ' ἀλκύνουσσι ποτῆται  
 νηδεὲς ἦτορ ἔχων, ἀλιπόρφυρος εἶαρος ὄρνις.

But Tennyson (*In Memoriam*, xxv.) gives another application to Alcman's fragment.

XVIII. The metre is the *Ionic dimeter a minore*,  $\sim - - \sim - -$  (l. 3), but the *anaclassis* is in most cases employed; *i.e.*, the *long* and *short* at the fourth and fifth syllables change places, and produce the form  $\sim - \cup - \cup - -$ .

XIX. Trochaic tetrameters, the last foot being alternately catalectic and acatalectic. Cf. Horace, *Odes*, iii. 11.

XX. Much later than Anacreon.

2 'Trusting,' *Iliad*, xi. 306, *νότον βαθεῖη λαίλαπι*.

3 *ἀνέγγυος* refers to *θαρσήσαντα*: the season was not to be trusted.

*Anacreontea*, placed here for convenience. The metre is the 'Anacreontic,' and XXI. and XXIV. show the common licence  $\cup$  at the beginning instead of  $\sim$ . The earliest poems of the collection to which these belong date only from Alexandrine times.

XXI. Paraphrased by Byron in the lines beginning:

"I wish to tune my quivering lyre  
To deeds of fame and notes of fire."

XXII. See Byron's lines:

"'Twas now the hour when night had driven"

—consisting of an *Ionic dimeter a minore* with *anaclassis* ( $\sim - \cup - \cup - \cup$ ). See note on No. XVIII.).

XXIII. 12-15:

"La Muse t'aime, et t'aime aussi  
Apollon, qui t'a fait ainsi  
Doucement chanter; la vieillesse,  
Comme nous, jamais ne te blesse"

(from the elegant version of Remi Belleau (1528-1577) in his *Odes d'Anacréon*).

The following is Cowper's rendering:

"Happy songster, perched above,  
On the summit of the grove,  
Whom a dewdrop cheers to sing  
With the freedom of a king,

From thy perch survey the fields  
 Where prolific Nature yields  
 Nought that, willingly as she,  
 Man surrenders not to thee.  
 For hostility or hate  
 None thy pleasures can create ;  
 Thee it satisfies to sing  
 Sweetly the return of spring,  
 Herald of the genial hours,  
 Harming neither herbs nor flowers.

\* \* \* \* \*

Nor thy never-ceasing strains  
 Phoebus or the Muse disdains  
 As too simple or too long,  
 For themselves inspire the song.  
 Earth-born, bloodless, undecaying,  
 Ever singing, sporting, playing,  
 What has Nature else to show  
 Godlike in its kind as thou ?”

XXIV. The following version is from Thomas Bateson's *Second Set of Madrigals* (1618) :

“Cupid, in a bed of roses  
 Sleeping, chanced to be stung  
 Of a bee that lay among  
 The flowers where he himself reposes ;

“And thus to his mother, weeping,  
 Told that he this wound did take  
 Of a little wingèd snake  
 As he lay securely sleeping.

“Cytherea, smiling, said  
 That ‘ if so great sorrow spring  
 From a silly bee’s weak sting  
 As should make thee thus dismayed,

“What anguish feel they, think’st thou, and what pain,  
 Whom thy empoisoned arrows cause complain ?”

XXVI. The collection of verses that bears the name of Theognis is really by various hands. A great part of them is addressed to a young man named Cynus, whom the poet exhorts with the precepts of a partisan of the Dorian nobility.

The following version of the first passage is by J. A. Symonds the elder (*Miscellanies*):

“Muses and graces, daughters of high Jove,  
When erst you left your glorious seats above  
To bless the bridal of that wondrous pair,  
Cadmus and Harmonia fair,  
Ye chanted forth a divine air:  
‘What is good and fair  
Shall ever be our care.’  
Thus the burden of it rang:  
‘That shall never be our care  
Which is neither good nor fair’;  
Such were the words your lips immortal sang.”

XXXIV. Cicero, *De Divinatione*, i. 27: “(Simonides) cum ignotum quendam proiectum mortuum vidisset eumque humavisset haberetque in animo navem conscendere, moneri visus est ne id faceret ab eo quem sepultura adfecerat: si navigavisset, eum naufragio esse periturum: itaque Simonidem redisse, perisse ceteros qui tum navigavissent.”

XXXV. Herodotus, vii. 228, Thermopylae.

XXXVI. “Dic, hospes, Spartae, nos te hic vidisse iacentes,  
dum sanctis patriae legibus obsequimur.”

—CIC., *Tusc.* i. 42, 101.

The construction of the second line of the Latin merits notice.

XXXVII. The battle of Plataea.

XL. If Simonides had written nothing but this stanza, his fame would have been immortal. “He has,” says Prof. Murray, “no splendour, no passion, no religious depth.” That is true; but Simonides has in the highest degree the unadorned severity and the restrained pathos that fill us with wonder in reading the older Greek literature.

The metre of this and of the three following poems is logaoedic, the feet employed being the trochee, separate or in combination with the dactyl, the iambus and the anapaest, either separate or in combination.

XLIII. Translated by J. A. Symonds in *Greek Poets*.

XLV. and XLVI. These odes celebrate the victory of Hiero with the horse Pherenicus at Olympia, probably in 476 B.C. The Cean and the Theban poet are thus in competition. It is to be observed that in both odes the mythology introduced illustrates the frailty of human prosperity and the uncertainty of life. A comparison of the poems bears out the criticism of the author of the *De Sublimitate* that Bacchylides is smooth, sustained, and pleasing, but inferior to his rival in genius. This fine ode is by far the best of the remains of Bacchylides.

The following analysis may be of use :

XLV. 1-14 B. commends his ode to his patron's careful attention.

15-30 B. compares Hiero to an eagle in flight.

31-49 Praise of Hiero and of his horse.

50-55 Warning against belief in human prosperity.

56-175 This is illustrated by the story of the fate of Meleager, and a hint at the fate of Hercules.

176-200 B. returns to Hiero's victory, and hopes that his prosperity may be lasting.

XLVI. 1-10 The glory of the games compared to the most precious things.

11-24 Praise of Hiero and of his horse.

25-100 Story of Pelops and of Tantalus, with didactic purpose.

100-111 P. returns to Hiero, and hopes that he will win the chariot race.

111-116 P. compares his position among poets to that of Hiero among kings.

XLV. The metre is dactylo-epitritic.

2 *ἰπποδωήτων*, 'swift borne by horses.'

8 — — — | — — — ^, whereas the corresponding lines begin — — — — — .  
In lines 11 and 14 also the strophic correspondence is not exact.

16 Probably refers to Hiero, not to the poet. Prof. Platt compares *Titus Andronicus*, iv. 4, 83:

“The eagle suffers little birds to sing,  
And is not careful what they mean thereby,  
Knowing that with the shadow of his wing  
He can at pleasure stint their melody.”

29 ἔθειραν, ‘plumage.’

34 Ἄρηος alludes to the battle of Himera.

35 Δειονέμευς, genitive.

49 νεόκροτον, perhaps merely ‘new.’

56 ἐρειψιπύλαν may refer to the capture of Troy by Hercules.

64 ἐδάη, ‘perceived.’

65 *Il.* ii. 468; *Aen.* vi. 309; *Par. Lost*, i. 301.

70 Πορθανίδα, Meleager.

80 γελανώσας, ‘soothing.’

91 τὰ δέ που, κ.τ.λ.: *i.e.*, Hercules is secure in the protection of Pallas.

94 Note the didactic purpose of this passage; and see *Il.* ix. 529 fol.

143 τότε, ‘at my birth.’

151 Begins — — — — —, as does the next epode. The others have — — — — —.

160 Opens — — — — —, while the rest open — — — — —. For the sentiment cf. Soph., *Oed. Col.* 1225.

176 B. stops abruptly at the hint of Hercules’ fate.

191 The passage referred to is not extant. — — — is lost at the end of this line.

197 ‘For thence spring noble scions, whom may Zeus preserve.’

XLVI. The metre is logaoedic.

9 σοφῶν, ‘poets.’

18 χάρις, ‘praise’ due.

31 χάρις, referring to the falsification attributed to poets. The beauty of the form deceives the reader. It must be remembered that the early poets fixed the form of the myths.

62 τριῶν, Ixion, Sisyphos, Tityos.

96 τηλόθεν: *i.e.*, though no longer on earth, he beholds the glory of the games.

102 'The good of the present day'; *i.e.*, the success just won is deemed the greatest.

105 *πτυχαῖς* refers probably to the strophic character of the verse.

115 ἀλκῇ with *καρτερώτατον*. The strongest shaft that the Muse has still in her keeping is the ode that will celebrate a victory in the chariot race.

XLVII. The date is 474 B.C. The city of Aetna had recently been founded, with Hiero's son Deinomenus for its king.

2 *σύνδικον*, perhaps 'mouthpiece.' Cf. l. 12.

3 *αἰοδοί*, the singers in the chorus.

20 The description has reference to an eruption of the mountain in 479 B.C.

36 *συντυχίαις* alludes to the victory, which is a good omen.

40 *τιθέμεν* is a "zeugma."

46 *χρόνος*, 'lifetime.'

52 *τις*. Hiero had recently gained a victory over the Etruscans off Cumae, that sought his help.

62 Aetna was organized on the Dorian model.

82 *στρατόν*, 'people.'

XLVIII. The date is 473 B.C. Chromius, who claimed descent from Heracles, had been appointed governor of Aetna by Hiero.

4 The two homes of Artemis are sisters. *σέθεν*, 'from thee.'

8 This means, I think, 'beginnings of gods' (*i.e.*, the start of a cult of Zeus Aetnaeus) 'have been established along with' (*i.e.*, have coincided with) 'my hero's godlike deeds. And in success is the crown of glory.' Pindar implies that the cult has been gloriously started by the success of Chromius and the celebration consequent upon it.

18 'I have entered on a copious theme.' *οὐ ψεύδει*, 'by a true statement.'

23 Of course Chromius excites jealousy: 'It is the lot of them that censure the noble to "drown their smoke,"' *i.e.*, to find their criticism is rendered futile by the praise of the truthful. *κοινά*, 'uncertain.' This is illustrated by the splendid version of the trials and triumphs of Heracles.



XLIX. The date is probably 480 B.C. The ode is in honour of Phylacidas, younger brother of the Pytheas who is celebrated in *Nem.* v. Thus the ode is the "second libation." The poet trusts that an Olympic victory may give occasion to the third and crowning libation.

10 'Cost and training' are the two preliminaries necessary to athletic prowess (*ἀρετή*).

14 *ὀργαῖς*, 'desires.'

19 *ὕμμε*, accusative to *ῥαινέμεν*.

22 Beyond the utmost limits of the known world, the fame of the Aeacidae travels in highways a hundred feet broad.

28 Cf. No. LXVII. for the story of Heracles and Telamon, there related from the point of view of Troy. It is part of the subject that occupied the east pediment of the temple at Aegina.

37 'Heracles as he stood in his lion's skin Telamon bade first pour libation.'

58 Euthymenes, their uncle (*μάτρως*).

63 Mention of the clan and house to which the victor belonged.

67 *τοῦτ' ἔπος* : *μελέτη δέ τε ἔργον ὀφέλλει* (*W. and D.* 411).

73 "I.e., he stimulates their zeal and skill. The Naxian whetstone seems to be emery."—MYERS.

L. Though the sentiment of this splendid fragment is alien to modern taste, it is impossible for any collection of Greek verse to be without it.

The metre is dactylo-epitritic.

The student should consult the graceful version by J. A. Symonds in his *Greek Poets*, beginning :

"O soul, 'tis thine in season meet  
To pluck of love the blossom sweet  
When hearts are young."

LI. See Herod. i. 64; v. 62. Logaoedic. Instr. 1, l. 4, *ἰσονόμους* and *ἐποῖσάτην*. The third line has the anacrusis ~.

Of the anonymous Scolia this is the best known. But Prof. Murray justly singles out the song of the exiles who fled from the tyrant Pisistratus to the rock Leipsydrium :

*Αἰαί, Λειψύδριον προδωσέταιρον,  
οἴους ἄνδρας ἀπώλεσας, μάχεσθαι  
ἀγαθούς τε καὶ εὐπατρίδας  
οἳ τὸτ' ἔδειξαν οἴων πατέρων ἔσαι*



LII. The well-known translation by Thomas Campbell is as follows:

“ My wealth ’s a burly spear and brand,  
And a right good shield of hides untanned,  
Which on my arm I buckle;  
With these I plough, I reap, I sow,  
With these I make the sweet vintage flow,  
And all around me truckle.

“ But your wights that take no pride to wield  
A massy spear and well-made shield,  
Nor joy to draw the sword—  
Oh, I bring these heartless, helpless drones  
Down in a trice on their marrow-bones  
To call me king and lord.”

LIII. Dirge for departing summer. Cf. *Il.* xviii. 569.

LIV. The following version is by H. C. Beeching (“*In a Garden,*”  
*and other Poems*):

“ Come, come, is the swallow,  
With fair spring to follow;  
She and the fair weather  
Are come along together;  
White is her breast,  
And black all the rest.

“ Roll us a cake  
Out of the door  
From your rich store  
For the swallow’s sake,  
And wine in a flasket,  
And cheese in a basket,  
And wheat-bread and rye;  
These the swallow will not put by.

“ Will you give us, or shall we go?  
If you will, why rest you so;  
But and if you shall say us nay,  
Then we will carry the door away,  
Or the lintel above it, or, easiest of all,  
Your wife within, for she is but small.  
Give us our need  
And take God-speed;  
Open door to the swallow, then,  
For we are children, and not old men.”

LVI. 12 ὑπατοι λεχέων, probably 'that nest in the heights,' with Verrall.

30 Perhaps οὐτ' ἐπιλείβων, with Schütz. ἀπύρων ἱερῶν, 'when the offering will not burn,' *i.e.*, is not accepted.

66 Text and meaning are uncertain, perhaps 'Still increasing age breathes on me from the gods by confidence, strength for song'; *i.e.*, 'Trusting in the gods, I am able, though old, to sing of their mysteries.'

75 Menelaus is the eagle with white feathers in tail and wing.

79. 'Feeding on hares that teemed with young—creatures caught in the last run.' The omen typifies the fall of Troy, and hints at the anger of Artemis against the Atridae.

82 Calchas, seeing how the two sons of Atreus differed in spirit, understood—*i.e.*, knew for one and the same—the hare-slayers and the powers that led the host.

88 'I fear lest some divine wrath strike first and overcloud the host that is to curb Troy.'

105 The apparition was favourable, because it showed that Troy would fall; inauspicious, because it showed the wrath of Artemis.

111 ἐτέραν, the sacrifice of Iphigenia.

112 οὐ δεισήμερα: it would lead to the murder of Agamemnon by his wife.

129 The fall of Uranus and Cronus.

134 'Whosoever praises Zeus in hymns of victory,' *i.e.*, acknowledges the victory of Zeus over all.

139 'He distils instead of sleep a penance that keeps the memory of trouble before the mind, and so against man's will prudence comes'—a fine picture of repentance working its way.

141 'It is perhaps a mercy of a god who holds his throne after a struggle.' So man, by the struggle of repentance, reaches the throne of prudence.

147 'Yielding to a fate that buffeted him.'

150 πέραν, a noun.

155 ἄλαι, 'tribulation.'

161 'Alleging Artemis' as a reason.

165 Resumes l. 145.

181 'His purpose was turned to undaunted resolve.'

186 'To aid him in a war for a stolen wife, and to be her espousals—to the fleet!'

193 παντὶ θυμῷ, 'unfalteringly'; while προνωπῇ, 'bent,' is proleptic.

196 'To keep guard' (φ. κατασχεῖν) 'that her fair lips should not utter a curse.'

LX. Aphrodite speaks. J. A. Symonds, in *Greek Poets*, gives the following version :

"Love throbs in holy heaven to wound the earth,  
And love still prompts the land to yearn for bridals ;  
The rain that falls in rivers from the sky  
Impregnates earth, and she brings forth for men  
The flocks and herds and life of teeming Ceres ;  
The bloom of forests by dews hymeneal  
Is perfected, in all which things I rule."

LXI. 4 ὑπ', *i.e.*, in the trough of the waves.

6 ἀποτρέπει, 'worries' with tilling.

15 'Speech and wind-swift thought and counsel that rules states hath he taught himself, and how to avoid the shafts in the open of inhospitable frost and of lashing rain.'

21 ἐπάξεται, 'gain.'

23 'Having in the resourcefulness of art an instrument cunning past belief.'

27 "High in the city, he is made cityless,  
Whoso is corrupt, for his impiety ;  
He that will work the works of wickedness,  
Let him not house, let him not hold, with me."

—SIR GEORGE YOUNG.

LXII. 3 "The site of Colonus is distinguished by two bare knolls of light-coloured earth."—TOZER.

9 'The god's untrodden bower' is the sacred grove of Dionysus.

χωρος δ' ὅδ' ἱρός, ὡς σάφ' εἰκάσαι, βρύων  
δάφνης, ἐλαίας, ἀμπέλου \* πυκνόπτεροι δ'  
εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες (16-19).

Cf. the opening of Tennyson's *Cup*.

- 13 The nymphs.  
 16 Persephone was gathering a narcissus when gathered by Dis.  
 21 ἐπ' ἡματι, 'for the day's need giving quick increase he moves with pure water over the plains of earth's bosom.'  
 33 γῆρα σημαίνων, probably corrupt, 'nor in age, by his command.'  
 35 μοριου as protector of the sacred olives.  
 39 εὐθάλασσον, of the well of salt water in the Erectheum.  
 43 κτίσας, 'established' as tamer of horses. Cf. No. LXXIV.  
 44 χ. παραπτομένα, 'defly handled.'

LXIII. One of the most elaborate examples of "irony" in Greek tragedy.

- 53 Only Pan can dance a "fling" without lessons.  
 58 'Ares' (god of violent death) 'hath driven trouble out of our eyes; now may the fair dawn of a good day come to the swift ships.'

LXV. 13 'When the circle of the C. month travels round the seasons, when the moon is high in heaven all night long.'

LXVI. 22 ἀνὰ, i.e., ἀν' ὄρος, Pelion. The fir was the Centaur's staff.

35 The arms of Achilles are to be taken from Phthia. This version differs from *Il.* xviii.

43 σὲ δ', Iphigenia, whose feigned nuptials with Achilles are now contrasted with the glorious marriage of Peleus.

51 'A bride for the Argives to win.'

52 The remainder is by some considered spurious.

LXVII. "This very exquisite ode," says Prof. Tyrrell, "is quite Pindaric in the skill with which the mythical glories of Ilium are interwoven and connected with its fall." Laomedon's sons, Tithonus and Ganymede, though dear to the gods, warded not off the doom of Troy. Mrs. Browning has translated part of the poem.

13 χερὸς εὐστοχίαν, 'his well-aimed arrows.'

42 I.e., "I will not dwell on the fact that Ganymede failed to procure the interposition of Zeus, for this might seem to be an aspersion on Zeus; but I will tell how Tithonus could not influence Aurora to help the city."—TYRRELL.

48 ἔχουσα, by sense with τὸ ἀμέρας φέγγος.

54 φίλτρα, “ . . . nay, all lovingkindness  
Of gods for Troy !”—WAY.

LXIX. 8 οἶον, *i.e.*, τοῦ βέλους οἶον.

17 There is no temple of Eros.

LXX. 12

“With desperate stress and strain  
And bursts of tempest-footed speed, she bounds  
Far over reaches of the river plain.”—WAY.

20 Referring to the coming triumph over Pentheus.

28 ‘They lie in ambush while time treads slow.’ The phrase  
χρόνου πόδα is ridiculed by Aristophanes (*Frogs*, 100).

LXXI. 20 ἀποφαίνειν, imperative.

31 “Come, branch in thy freshness yet blowing,  
God’s minister, loveliest bay;  
Over the altar-steps glide.  
In the gardens immortal, beside  
His temple, hath burgeoned thy pride,  
Where the sacred waters are flowing.”—WAY.

39 μ. ἱερὰν φύβαν, in apposition to παγάν. But the text is doubtful.  
Ion has bay and myrtle branches in his hand.

86 ‘*Thy* lyre, that accordeth with Phoebus,’ I think.

LXXIV. 5 μισθοφόροι refers to races: Lysias, 21, 5, νενίκηκα δὲ  
τριήρει μὲν ἀμιλλώμενος ἐπὶ Σουνίῳ.

8 βαρυνδαιμονούντων, ‘cursing their luck’ if they do not win.

LXXV. 3 Ocean’s gardens are the “gardens of the Hesperides.”

27 μυστοδόκος, the temple of Demeter and Persephone.

31 πρόσοδοι, the Panathenaic procession.

33 The festivals came at frequent intervals *throughout the year*.

LXXVII. 29 λεπτὸν, adverbial.

42 Cf. the lines of Alcman quoted on No. XVII.

LXXVIII. See the splendid version, entitled "Grand Chorus of Birds," in Mr. Swinburne's *Studies in Song*. In a valuable note the poet states: "I was allured into the audacity of this experiment by consideration of a fact which hitherto does not seem to have been taken into consideration by any translator of the half-divine humourist in whose incomparable genius the highest qualities of Rabelais were fused and harmonised with the supremest gifts of Shelley, namely, that his marvellous invention of the anapæstic heptameter was almost exactly reproducible in a language to which all variations and combinations of anapæstic, iambic, or trochaic metre are as natural and pliable as all dactylic and spondaic forms of verse are unnatural and abhorrent."

17 Prodicus, the great sophist, who had lately taught on the nature of man.

34 Orestes, a general name for Hooligans.

42 Xen., *Anab.* 32, 9, πτάρνυται τις' καὶ Ξενοφῶν εἶπεν . . . οἰωνὸς τοῦ Διὸς τοῦ σωτήρος ἐφάνη.

LXXIX. Chant of the Initiated in the lower world in honour of Demeter and Persephone.

LXXX. Dance and song of the Thesmophoriazusae. διπλήν, viz., ὁρχήσις τε καὶ ᾠδή.

LXXXI. See Herod. vi. 119. This fine epigram refers to the Eretrian prisoners taken to Asia by Darius after the first Persian war (490 B.C.).

LXXXII. This and the following epigram refer to Aster, the friend with whom, according to Diog. Laert., Plato studied astronomy.

LXXXIII.

"Thou wert the morning star among the living  
Ere thy fair light had fled;  
Now, having died, thou art as Hesperus giving  
New splendour to the dead."—SHELLEY.

LXXXVI. 21 λεπτά, 'into pieces.'

28 μεμνημένω, 'mentioning your name.' The leaves laid on the arm must crack when struck.

LXXXVII. 2 Aratus, the poet.

25 'Inconstant as dry thistledown.'

17 Cf. No. XII. 21.

LXXXVIII. Translated by Mrs. Browning from l. 7 :

"And so an easier life our Cyclops drew."

9 "O whitest Galatea, can it be  
That thou should'st spurn me off who love thee so?  
More white than curds, my girl, thou art to see,  
More meek than lambs, more full of leaping glee  
Than kids, and brighter than the early glow  
On grapes that swell to ripen—sour like thee."

MRS. BROWNING.

LXXXIX. See Matthew Arnold's *Pagan and Mediæval Religious Sentiment*, Essays in Criticism, I.

XC. Mrs. Browning has translated the poem under the title, "A Lament for Adonis":

"I mourn for Adonis; Adonis is dead."

XCI. Cf. Shelley's *Adonais*, especially the close. Of course others have had this poem in mind. It is translated by Leigh Hunt.

XCII. Meleager's criticism, "The sweet myrtle of Callimachus, full of sharp honey," receives no adequate illustration from the epigrams here printed. There is a touch of τὸ στυφέλόν in the last couplet of this first epigram, but in much of the author's work the quality is strongly marked.

2 Callimachus was descended from the Battiadae of Cyrene.

XCIII. An exquisite epigram, and a fine example of the simplest and best manner of the author.

5 ἀηδόνες, the elegiac verse of Heraclitus, of which nothing remains.



There are several verse renderings of this poem; the best known is that by W. J. Cory, author of *Ionica*, who is represented by two poems in *The Golden Treasury*. It is as follows:

“They told me, Heraclitus—they told me you were dead;  
They brought me bitter news to hear and bitter tears to shed.  
I wept as I remembered how often you and I  
Had tired the sun with talking and sent him down the sky.

“And now that thou art lying, my dear old Carian guest,  
A handful of grey ashes, long, long ago at rest,  
Still are thy pleasant voices, thy nightingales, awake,  
For Death, he taketh all away, but them he cannot take.”

XCV. Antipater was included in Meleager's *Garland*, and Meleager, referring to his verse as “a young Phoenician cypress,” probably means that Antipater was lately dead. See the version in Symonds, beginning:

“Orpheus! no more the rocks, the woods no more.”

XCVI. For Meleager, see the sketch in Mackail's *Greek Anthology*.

4 *χάρισιν* refers, Mr. Mackail thinks, to the prose “Satires,” or essays, of Meleager.

XCVII. Versions of most of the following epigrams are to be found either in Symonds' *Greek Poets* or in *Selections from the Greek Anthology* in the “Canterbury Poets.”

5 See LXXVIII. l. 21.

XCVIII. 1 Mr. Mackail compares Soph., *Antig.* 815, 3 fol.; cf. also Eur., *Tro.* 351.

*ἐσφέρετε πεύκας, δάκρυά τ' ἀνταλλάσσετε  
τοῖς τῆσδε μέλεσι, Τρῳάδης, γαμηλίοις.*

C. 2 ‘Love played my life away’ (Mackail, who explains that there is a play on two meanings of *πνεῦμα* *κυβεύειν*).

CI. 3 ‘The rose of maidenhood.’ The conceit is used frequently in ancient poetry.



CVII. 2 ἀρσαμένῃ, 'fastening.'

CVIII. The poem of the unknown Musaeus is the earliest poem that gives the story of Hero and Leander. That the author's date is a late one is proved sufficiently by the fact that he takes some account of accent in his verse. In the first half of the line he affects the clashing of the natural accent with the verse accent; in the second half he likes to make the two correspond. This scene takes place in the temple of Aphrodite at Sestos.

The attempt to write epic constructions is very curious, especially in the use of the optative.

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